











The Fire of Love,

AND

The Mending of Life or The Rule of Living.

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The Fire of Love, AND The Mending of Life or The Rule of Living.

THE FIRST ENGLISHT IN 1435, FROM THE
DE INCENDIO AMORIS,

THE SECOND IN 1434, FROM THE *DE EMENDACIONE VITÆ,*

OF

RICHARD ROLLE,
HERMIT OF HAMPOLE,

BY

Richard Misyn,

BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED

with Introduction and Glossary

FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY

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HEADMASTER OF CORK GRAMMAR SCHOOL.

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INTRODUCTION.

THE MANUSCRIPT.

THE MS. printed in this volume was made known to modern students by Part II of the Catalog of Oxford College MSS., 1852, drawn up by the late Rev. H. O. Coxe, formerly Bodley's Librarian. At p. 97, col. 2 of the MSS. of Corpus Christi College, the present MS. is entered as "CCXXXVI. Codex membranaceus, in folio, ff. 56, sec. xv. ; binis columnis ann. 1434-5, manu Ricardi Misyn binis columnis exaratus," and a short extract is given from the beginning of the MS., with the colophons of Books I and II of the *Fire of Love*, and that of the *Mending of Life*. As Misyn says he was Prior of the Carmelites of Lincoln, Dr. C. Horstmann wisely copied this dated dialectal MS., and sent it to press with a few Latin collations. Miss A. F. Parker has read the proofs with the MS. ; Dr. Furnivall side-noted the first 48 pages of the text; and I have done the rest of the editing work. I must thank Dr. Furnivall for much valuable and very kind assistance.

The Misyn MS. (CCXXVI. CC. C. Oxfd.) is written upon vellum $12\frac{1}{4}$ in. \times $8\frac{1}{4}$ in two columns, with wide margins, in a clear fifteenth-century hand. The ink is a rich black, in excellent condition. There is little ornamentation except in the prolog, which has a pretty border in red, with blue, gold and green lines, and with various flowers more or less conventional. The chapter headings throughout are in red ink, or in black underlined with red. The capitals at the beginning of the chapters are in blue, red and gold, and the capitals at the beginning of sentences usually blue or red. It is throughout pleasing to the eye and easy to read.

Since its discovery, some forty years ago, the MS. has been regarded as having claim to an importance which must now be abandoned. Its claim was twofold,

- (a) as Misyn's autograph and dialect,
- (b) as a dated and consistent dialectic text.

Of these the first must be discarded altogether, and the second considerably modified.

IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that *The Fire of Love* was translated by Richard Misyn and “*per dictum fratrem Ricardum Misyn scriptum & correctum.*” Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote *The Fire of Love*, he also wrote *The Mending of Life*. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of *Fire of Love*, Bk. II, is on the same sheet of vellum as the beginning of *The Mending of Life*. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written *The Fire* in 1435, he proceeded to copy a translation of *The Mending* done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a *possible* supposition, but scarcely a *probable* one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

COPYIST'S ERRORS.

- (a) *Repetition of words*—*to to* (84/24), *his his* (84/36), *bot trw bot trw* (96/3), & *treuly & treuly* (34/25), *bisily bisily* (63/21), *to to* (28/24), *in in* (24/13), *þat þat* (7/14).
- (b) *Spelling confused with that of next word*—*Te þe* for *to þe* (125/32), *sorus us* for *sorois* (115/33), *te* for *to* (41/27), *þe þe* for *þat þe* (110/2).
- (c) *Letters mistaken* (due probably to misunderstanding of meaning of the sentence)—*be* for *he* (115/21), *and* for *ar* (54/11), *an* for *aic* (113/4),

is for *his* (128/10), *if* for *of* (17/22), *fro* for *for* (17/18), *many* for *mane* (2/29).

(d) *Words copied in their wrong places* (due usually to the copyist catching sight of a word in the line above or below):—*to chastis* (struck out) (98/1), see *chastys* (97/39), *off* (107/2), *seruand* (struck out) (119/11), see *seruand* (119/10), *þe secund* (struck out) (123/27), see *þe secund* (123/25), *of his mynde* (struck out) (128/20), see beginning of line. *sall* (crossed out) (11/35), *lufe* (struck out) (88/19), see *lufe*, ll. 19, 20. *he* (altered in another hand) (91/11), *fore* (for *of*) (91/29), *resonabil* (struck out) (26/9).

A FEW MISTAKES EXAMINED.

If we examine the word *resonabil*, struck out on p. 26, we shall see that it is clearly due to the word *resonabyll* occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn's spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form *resonabyll*, because the *ȝ* and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the *copied* form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his *own* form. So too we find *chastis* (98/1) due to *chastys* in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in *qwhilk*, *qwedyr*, we find sometimes the softer *whilk*, *chedyr*, &c. While, too, the roll of the *r* is usually emphasized by an additional *e* or *ȝ*, as in *sarryf* (serve); *qwherefore*, we find, too, *wharf* and *wharfore*. *brynnynge* and the softer form *birnyng* are found almost equally. So, too, *truly* occurs (44/30), but the more usual form is *trewly* or *treuly*.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the *first* element of the older broken vowel. Thus we constantly read *forsoth*, *fforsoyth*, *foyl* (fool), *doyne* (done), *soyne* (soon), *poyr* (poor), &c., and for the older *eo ea*, we read *wirk* (work) *werk*; *dyrknes* (from *deorcnes*), *lese* (lose) from *leasan*. But we also read occasionally, side by side with these, *forsoth*

(27/29, 34/28), *þforsoth* (41/36), *fole* (19/28), *foles* (26/10), *fore, sone, don*; and again *lose* (45/34), *wark*.

All these more exceptional forms, with the single exception perhaps of *wark*, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

NOTE ON LETTER *y*.

Dr. Furnivall kindly reminds me that the broken vowel *oy* for *o* is Old Yorkshire, occurring constantly in the *Towneley Mysteries* [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire *coit* [coat, *oi* as in *boil*] is a true descendant of this *oy*. Probably however the broken vowel in *boän* (bone), *boüt* (boat), &c., is a descendant, and we certainly have *möän* or *mooän* (moon), *fööl* or *fooöl* (fool), *söön* or *sooün* (soon). These examples probably give us almost the exact vowel pronunciation of *soy়th*, *foy়l*, *soy়n* in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of *y*. In *swyft*, *lyft* and such forms we have the full short sound *i*; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form *sarryff* or *saryf* (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling *r*, and so pronouncing the whole 'sarɛf,' giving the *y* the sound of the atonic *ĕ* in 'sevĕral.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original *r* in *woruld*, and the modern vocalised *r* in *woruld*. The same remarks apply to the medial *e* in *quharefore*.

GRAMMAR.

The accidence is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in *eth*, or Midland pl. in *en*.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:—

hec quidem conversio fit per ordinatum amorem. Sothely be ordinate lufe is þis turnyng done.

Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance:—

Mentalis enim visio sursum capit
et celestia contemplatur per visionem
tamen enigmaticam et specularem non
claram et perpetuam.

Conuersti quippe ad ipsum oportet
et ab omnibus rebus visibilibus in
mente penitus auerti priusquam pote-
rit diuini amoris dulcedines saltem
ad modicum experiri.

Myendly sight truly is takyn up
heuenly to behald be schadoly syght
zit & miroly, not clere and opyn.

To hymre treuly behofes be turnyd
& all erthly þingis in mynde playnly
be turned fro, or þat he may be swet-
nes of goddys lufe in lityll þingis be
expert.

VERB FORMS.

1st person, singular.

I dois 27/29	I haue 3/29	has 70/3
I has 1/5	I styrris 4/3	ha 69/40
I make 1/15	I meruayled 2/6	ha 70/3
I þink 1/10	I consauded 2/14	haue 70/5, 70/9
I schewe 2/6	I troued 2/19	tastes 75/33
I am 2/14, 4/3	I knew 2/12	hafe 87/9
I þinke 3/7	I despysed 26/13	cese 88/30
I offyr 3/22	I dois 27/29	
I trowe 3/26	I ha 22/1	

1st person, plural.

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

2nd person, singular.

þou has 27/25, 82/13	þu lufcs 1/21
þou hast 27/22, 38/37	þou entres 1/21
þou haste 27/28	þou seis 18/5
prydis 27/28	waxis 76/35
þou was 23/16	hase 113/14
despises 110/28	sal 77/36
forsakes 110/78	salt 77/37
dose 114/40	sall 78/30, 117/40
	þinkis 115/1

2nd person, plural.

wake 47/26
prays 47/27

3rd person, singular.

is 23/35	be 26/39	sekys 84/32
dar 14/25	haue 27/1	saryfys 87/10
erris 24/1	aw 34/20	ha 80/13
lufyse 9/36	awght 43/19	lyfis 83/10
lufes 9/35	longis 50/13	levys 83/10
folowys 17/35	felys 50/14	ar 112/13
sees (cease) 91/12	hase 89/30	
leses 116/35		

3rd person, plural.

bostis 23/33	geder 24/15
cum 23/33	rynn 24/18
ar 23/34	is 25/1, 10/20
flowe 23/35	liggis 26/17
ett 23/36	ha 26/34, 70/8, 89/2
do 24/4	joys 9/27
haue 24/4	lufys 17/36
provokes 24/6	hauyis 23/31
chalange 24/8	er 43/16, 49/6
full 24/13	has 50/31
cees 85/4, 110/25	wote 116/29
wantys 94/9	

Present participle consistently in *and*.

RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard

Misyn. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in ‘The Register of the Guild of Corpus Christi in the City of York.’ Surtees Soc. 1872, p. 62:—

“ Nomina Fratrum et Sororum admissorum per Dominum Johannem Burton, Rectorem ecclesie Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCC^{mo} LXJ^o [1461-2].”

Per dominum Johannem Burton, secundum magistrum nostræ gildæ.

In primis, frater Ricardus Mysyn, suffragenus, ordinis Fratrum Carmelitarum”

An earlier bishop of the same name is mentiond on the rim of Archbp. Scrope’s Indulgencee Cup, *ib.* 291 *n.*, 292 *n.* See Poole and Hugall’s *Hist. and Descriptive Guide to York Cathedral*, p. 197:

“ + Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xl^{ti} dayis to parduñ. Robert Gubsuñ. Beschope Musin grantes in same forme afore saide xl^{ti} dayis to parduñ. Robert Stensall.”

‘Beschope Musin’ was probably Richard Messing, who, according to Cotton (*Fasti Eccl. Hib.*, iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as “Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum.” See p. 62, *antea*.

As to Misyn’s Friary at Lincoln, Dugdale says, *Monasticon* (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his *Itinerary*, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. “Gualterus,” he says, “as I hard, caullid Dorothus, Dene of Lincoln, a Scottish man,” was “first Founder of the White Friers in Lincoln.” Speed says this House was founded by Odo de Kilkenny, a Scot, A.D. 1269. The Site was granted in the 36th Hen. VIIth to John Broxholm.¹ The Particular for it is in the Augmentation Office.

RALPH HARVEY.

Cork, Sep. 1893.

¹ Tanner, *Notit. Monast. Linc.*, xlix. 15.

I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"
By RICHARD MISYN IN 1435.

[BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. *Corpus Christi Coll. Oxford.*]

At þe reuerence of oure lorde Ihesu cristo, to þe askynge of þi [Fol. I. a.] desyre, Syster Margarete, couetynge a-sethe to make, for encrece also of gostely comforth to þe & mo, þat curiuste of latyn 4 vnderstandes noght, I, emonge lettyrd men sympellest, and in lyfyng vnthrifyst, þis wark^t has takyn to translacioñ of lattyn to englysch, for edificacyoñ of many saules. And sen it is so þat all godis plesans & gostely life of mans saule standes in parfyte¹ lufe, 8 þerfore þis haly man Richard^d Hampole, hys boke has named^d *Incendium Amoris*, þat is to say 'þe fyer of lufe.' The whilk^t boke, in sentence ne substance I þink^t to chaunge, bot treuly aftyr myn vnderstandynge to wryte it in gude exposicione. // þerfore all redars I have eng-
lished this book from Hampole,
without altering its substance.

12 here-of I pray, if ȝour discrecyon oȝt fynde þankeworthy, to god þerof gyf loueynge, & to þis holy man ; and if any þinge mys-sayd^d, to myne vncouynyng wyet itt. Neuer-þe-less, to reforme I make protestacyoñ, with entent no þinge to wryte ne say agayns þe faith or 16 determinacioñ of holy kyrk^t, god to wytnes. // fforþirmore, sister, haue in mynd deedlynes of þis lyfe, and all-way in þi hande sum holy lesun kepe. ffor holynes if þou kepe, fleshly synnes þou salt noȝt lufe ; and holynes whare-in it standes, before I sayde : in 20 parfyte lufe. Bot parfyte lufe, what may þat be? certan, when þi god (as þe aghit) for hym-self þou lufes, þi frende in god, and þin enmy þou lufes for god ; for nouþer god with-oute þi neghburgh, nor þi neghburgh with-oute god, treuly is lufed. ¹Parfyte lufe þer- 24 fore, in lufe of god & of þi neghburgh standis ; and lufe of god, in kepeyng of his commaundementis. // Kepe þerfore his commaundementis, and þi prayers or contemplacioñ when þou entres, all warldly Forsake worldly thoughts. þoghtes planely forsake, and chargh^t of all þinge outewarde forgett,

¹ Read either *perfyte* or *parfyte*, all through.

& to god onely take hede. Doutes if þou fynde any, kaH to þe sad counsett, for drede þou erre, namely in slyke þinges þat touches þe xij. artikils of þi fayth, als of þe holy Trinite, & oþer dyuers, als in þis holy boke filouyng is to oure lernynge connyngh writtyñ. 4

[Cap. 1. HAMPOLE'S PROLOG.]

I felt my
heart warm

Mor haue I meruayled þen I schewe, fforsythe, when I felt fyrst¹ my hert wax warme, and treuly, not ymagynyngly, bot als it wer with sensibyl fyer, byrned. I was forsoth meruayld as þe 8 byrnyngt in my saule byrst vp, and of an vnwont solas; for vncuthnes of slike helefuh habundance oft-tymes haue I gropyd my breste, sekandly whedyr þis birnyngt wer of any bodily cause vtwardly. Bot when I knew þat onely it was kyndylf of gostely caus inwardly, 12 and þat þis brynnynge was noȝt of fleshly lufe ne concupiscens, in þis I consaued it was þe gyft² of my maker: Glad þerfore I am moltyn in-to þe desyre of grettar lufe, and namly for influence of þe moste swete likyng & gostely swetnes þe whilk with þat gostly 16 flaume pythely my mynde has comfortyd. ffyrste treuly, or þis comfortabil heet, & in aH deuocion swettyst in me wer sched, playnly I troued³ slyke hete to no man happyn in þis exil: ffor treuly, so it enflaumes þe saule als þe element of fyer þer wer byrn- 20 ynge. Neuer-þe-les, als sum say, sum þer ere in cristis lufe byrnyngt, be-caus þai se þame þis warld despisyngt, with besynes gifsyn onely to godis seruys. Bot als it wer if þi fynger wer putt⁴ in fyer, it suld⁵ be cled wyth feleyng⁶ byrnyngt: So þe saule with lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray hete; bot sum tyeme more & more intens, & sum tyeme les, after þe sufferyngt of þe frelety of flesh. O, who is þat⁷ in dedely body, þat þis grete hete, in his he degré als þis liff may soffyr, continuyl beyng⁸ may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no meruayH þofe many¹ of þis warld passyngt full gredely wold kache, & with fuH hote desyre ȝern itt, þat in þis honly flaume with woundyrfuH gyfts of Mynde 32 his saule he myȝt ȝelde, and so sone to be takyn, & entyr þe companyes of þaim þat syngis loueyng² to þer creator with-outen ende. Bot some þingis to charite contrary happyns, ffor fylthis of flesh³ out this heat, creyps tempyngt restfuH myendys; bodily nede alssø & mans freyl⁴

with spiritual
love,

the gift of
God.

[Fol. I. b.]

The soul is
set on fire
with love.

Filths of the
flesh drive
out this heat.

¹ In margin in another hand mane.

² Opposite this word in margin in another hand Louenge, after the tung is prayse.

affeccione impryntyd, with angwys of þis wrechyd exile, þis hete sumtyme þa lese,¹ and þe flaume, whilk vndyr fygure I cald^d fyer, be-caus it brynnes & lightis, þai hynder & heuy. And treuly, zitt⁴ þai take it noȝt fully a-way þat a-way may not be takyn, ffor it has vmbelappyd aȝ my hart: Bot for slyke þinges, þis moste happy ^{but it comes again.} hete, at sum tymes absent^t, apperis agayne; and I, als wer greuously cald^d abydyng, þinke my-self desolate to tyme it com agayne, whiles 8 I haue not (als I was wound) þat felynge of gostely fyer, to þe whylk^t aȝ partyes of body & saule gladly aplyes, & in þe whilk^t þai knawe þame-self sekyr. ¶ More-ouer and, slepe gayne-standes me als an ^{Sleep checks this fire;} enmy; for no tyme me heuys to loos bot^t þat^t in þe whilk^t con-12 strenyd^d I zelde to slepeyng. Wakynand, treuly besy I am to warme my saule als wer with calde þirled, þe whilk^t, sattyld^d in deuocion, I knaw wele sett o fyer, & with full grete desire lyft^t abowne aȝ erthely þingis. Treuly, affluence of þis euerlastyng lufe to me cummes ^{so do idleness} 16 noȝt in ydilnes, nor I myȝt fele þe gostely hete, whils I was wery bodeley for traуayH, or treuly vn-manerly occupied^d with ^{and worldly mirth.} warkly myrthes, or elles with-outen mesure gyfen to disputacioñ; bot treuly I haue felt^t my-self^t in slyke þinges wax cald^d to tyme, aȝ þinges 20 putt o-bak^t in whilk^t vtwardly I myȝt be occupied, onely to be in þe sight of my saveȝour I haue stryfvyne, & in full ynhirly byrnyng dwelt. ¶ Qwharc-fore þis boke I offyr to be sene, noȝt to philoso- ^{I offer this book to un-taught folk.} phyrs nor wyes men of þis warld^d, ne to grete devyens lappyd in 24 questions infenyte, bot vnto boystus & vntaght^t, more besy to con lufe god þen many þinges to knawe; for treuly, not desputyne bot wyrkand it is kunde, & loffande. ffor treuly, I trowe þies þinges here contenyd, of þies questionaries, in aȝ science moste hy in con-28 nyng^t, bot in þe lufe of criste moste lawe, may noȝt be understandy^d. ¶ þerfore to þame I haue not written, bot if, aȝ þinges ^[Fol. II. a.] forgettynge & putt^t o-bak^t þat to þis warld^d is longyng, onely to þe desyres of oure maker þa to lufe onely be gyfen. ffyrst, treuly, þat^t ^{Love is given only to those who hate vain glory.} 32 þai fle aȝ erthely dignyte, þat þai hate aȝ prye of connynge & vayn-glory, and at þe last^t þame confourmynge to hyest^t pouerte, þinkand^d & prayand, besily gyfen to goddis lufe. þus no meruayl to þam salt appere with-inforthe þe fyer of vnwrroth charite, dressand þer 36 hartis to take þe hete with whilk^t aȝ dyrknes is consumed, & þai[m] lift^t vp in to byrnyng lufely & moste mery, þat temporaȝ þingis þai salt pas, & halȝt þame-self in þe seet of endeles rest. þe more con-

¹ In margin in another hand lassyñ.² Under this word in another hand, colde.

And as my
book stirr,
folk to Love,
I call it
'Burning of
Love.'

yngre treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr
despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to
lufe styrriſ att maner of folk, and besy I am of lufe to schew hattist
desyre & a-bowne kynde, 'byrnnyng' of lufe' þis boke hys name 4
saH bere.

Of mans turnyng to god, and what helpys, & what
lettys his turnnynge. [Cap. II.]

IN þis wrechyd dwelling-place of exile abydeyng, to att maner of 8
popyH be it knawen, þat no man may with luff of endles lyfe be
taght, nor with heuenly swetnes be anoynt, bot if he treuly to god
be turned. To hym treuly behofes be turnyd, & att erthly þingis
in mynde playnly be turned fro, or þat he may þe swetnes of goddys 12
lufe ¶ in lityH þingis be expert. Sothely be ordinate lufe is þis
turnyng done: As þat he lufe þat worthy is to be luffyd, & not
lufyng þat is not worthy to be lufed, and þat he byrn more in lufe
of þo þingis þat is moste worthy, & les in þame þat is les worþi. 16
Moste is god forto be lufed. MikyH ar heavenly þinges forto be
luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. //
Wyth-outen doute þus euery man to criste is turnyd, qwyld of hym
noȝt is desyrdle bot onely criste. Turnnyng treuly fro þies gudes 20
þat in þis warld þer lufers dessave & noȝt defend, standys in want-
yngē of fleschly desire & hatred of att wrechidnes, so þat þai savour
non erthly þingis, nor desyrs to wythhald of warldly þingis ouer þair
strayt nede. þai treuly þat ryches heyps, & knawys noȝt to whome 24
þai gedyr, in þame haueynge þer solace, some-tyme in myrth of
heuenly lufe ar not worþi to be gladded, þof att þai fene, be deuocioñ
not holy bot similate, þame-self to fele in þer dises some þingis of
þat felicite þat is to come; for treuly for þare foule presumpcioñ fro 28
þat swetnes þai haue fallen, with whylk godis lufers ar softynd &
made swete, for þai vnmanerly wyth warldly mone has armyd þame-
selft. Att lufe treuly þat in gode endys not, wikkydnes is, & þe
hafars makis euyH. Qwharefore lufand þe warldly excelence with 32
wrechyd lufe ar set o fyfer, and ferþer þai ar fro heuenly hete þen is
þe space be-twix þe hyest heuyn & lawyst place of þe erth. // þai sekyr
ar likkynde to þat þai lufe, for why þai ar confourmed to wanton con-
cupiscencie. // And with haldynge old maners of wrechidnes in vanite 36
of þis lyfe þai lufe for, holy lufe. Wharefor þe ioy of clerenes þat
saH not rote, þai chaunge to wantoned of beute þat sal noȝt last. þis

Men must
turn to God
and from
the earth,
to taste God's
sweetness.

Turn from
the deceitful
goods of this
world.

They who
heap up
riches are
not worthy
of heavenly
love.

They become
like what
they love.

sothely suld þai not do, bot if þai wer blynded with fyer of fraward lufe, þe whilk wastis burionyng¹ of verteu, & norrysches þe plantes [Fol. II. b.]

of aþ vyce. ffor sothi many in womanly bewte ar noȝt sett², nor 4 lykes Lychery, wharefor þame-self be savyd as wer with sikyrnes þai trayst, and for onely chastite, the whilk þai bere with-oute, als³ sayntes þai wene þai pas aþ oþer; bot wikkydly þus þai suppose & aþ in vayn, when couetyes, þe rote of synnes, is noȝt drawne owte.

8 And treuly, as it is wryten, no þinge is wars þen mone to lufe. ffor whyls þe lufe of temporaþ þinge þe hart of any man occupyes, no deuocyoñ playnely soffyrs hym haue. Lufe treuly of god⁴ & of þis warld⁵ neuer in one saule may be to-gydir; bot whos lufe is strengar,

12 þe toþer oute puttis, þat oppynly þus may be knawen who is þis warldys lufar and who cristis⁶ felower.⁷ Certanly als cristis lufars behavys þam-self agayns þe warld⁸ & þe flesch, so luffars of þe warlde behavys þame-self⁹ agayns god & þer awen saule. // þai treuly þat

16 ere chosyn, ettys & drynkes; bot euer to god with aþ þer mynde þai take entent in aþ ely¹⁰ þinges; not lust, bot nede only þai seke. Of erthly þinges þai¹¹ speke with angwys, & noȝt bot passyngly, nor in þame makand no tariyng, & þen in mynde ȝit with god þai ar, and

20 þe remenand¹² of tyme þai ȝelde to godis seruys, noȝt standyng¹³ in ydilnes, nor to plays no wondyrs rynnynge, þat is þe tokyn of reproud¹⁴, bot rather honestly þame-self behaueynge, þat to god longs, awdyr to spek¹⁵ or do or þink, þai irk¹⁶ noȝt. Reprevyd treuly

24 aþ-way agayns god idilly behavys þame-self: godis worde treuly þai repreud¹⁷ here with hardnes, þai pray with-outen affeccyoñ, of god þai pink¹⁸

with-outen swetnes. þe kyrk¹⁹ þai entyr, & fyllis þe wallys; þai knok

Worldly folk go to church and sigh,

þer brestis, & syghyngs ȝeldys, bot playnely bot fenyd, ffor why þai

28 cum to þe eghen²⁰ of men, no þing²¹ to²² þe eyrs of god. Treuly when þai in body ar in þe kyrk, in mynde dystract²³ þai ar to warldy gude, but their minds are on their goods.

þe whylk þai haue or els desyrs to haue, whare-fore þare hart fro god is far. // þai ett & drynk, not to þare nede bot to þare lust, for bot

32 in lycherus fode fynde þai sauour or swetnes. Thay gif more-ouer brede to þe pore, clethynge parauntyr to þe cold, bot whils þare almus is done in dedely synne or for vaynglory, or sekylry of þinges

vntreuly gettyn, no meruayl if þai plese noȝt our gaynbyer, bot vnto

36 vengeance prouoke owr Iuge. // Qwharefore als chosyn, whils þai to

¹ MS. aþ; als in margin in another hand. ² is goddis, crossed out.

³ Over the first e is an o in another hand. N.B. All marginal corrections (but not notes) are in another hand.

⁴ On the margin erthly.

⁶ In margin eyen.

⁵ MS. þat: þai on the margin.

⁷ MS. to to

Many indeed are not set upon wom-
any beauty.

Nota

Nothing is
worse to love
than money.

As lovers of
Christ treat
the world,
so lovers
of the world
treat God.

Maner of
chosyne;

Worldly folk
go to church
and sigh,

Their alms
are done in
deadly sin,

and so they
please not our
Redeemer.

*The wicked
are busy
in worldly
things.*

*The Friend
owns many
folk.*

*They love
their bodies
more than
their souls.*

þe wold or þe flesch take hede, to god aȝt-way þer mynde haue besily, so repreyed, whyls þai seeme to god do seruys, besy to þe wold & to þo þinges þat to þe wold & flesch pertenes, in besynes of hert gretely ar rauyscht. And als chosyn, god noȝt displesys when þai þer nede releve, so repreuyd, god noȝt plesys in gude dedys þai ar sene doo, ffor þer gude dedys full few, with many iȝt dedis ar mengyd. // The fende also has many þe whilk we trowe be gude: he has for sothi almus giffars, Chast, & meke, þat is to say, 8 synmars calland þame-self, with hayer cleȝ & penance ponyschid— Vnder wenyng¹ treuly of hele, is hyd oft-tymes dedely woundes. // þe fende alssō hauys not few hasty to wyrk, & besy to prech; bot doutles aȝt þame hym wantes in charite þat ar warmed, and to aȝt 12 vanite slawe. [Wickyd treuly to vyl delectacion] aȝtway ar gredy, & vnto gostely exercise als dede, or els keste doun with full grete febilnes, whos lufe is euer in-ordinate, ffor more þai lufe gudes temporall þen eternaȝ, and more þer bodyes þen þer saules. 16

[Fol. III. a.] That no man may sodanly come to hy deuocion, nor be wett with swetnes of contemplacyoȝe. Cap. III.

*The highest
devotion
comes not
at first,*

*even to the
most virtuous.*

*Seldom does
any saint
take in Di-
vine melody,*

*and sing it
out again to
God;*

Scheuyd treuly it is to lufers þat in fyrist ȝeris of þer turnyng, no man to hee deuocion may attene, nor with swetnes of contemplacyon fully be moysted; vnneth treuly seldom, & als wer in twynkiȝyng of an eghe, þai ar graunteid to fele somwhatt of heuenly þinges, & softly profetand at þe last in spirytt þai ere made stronge. Aftyrwarde when þai haue taken sadnes of maners, and, as þis present chaunabylnes sofys, þai ar gone vp to stabylnes of mynde, treuly with grete trauails some perfeccioȝ is gettyn, þat þai in godly lufe sum ioy may fele. ¶ Neuer-þe-less it is noȝt sene þat aȝt treuly, þof þai be grete in vertew, onon fele warily þe warmnes of charite increate or vnwroght, and in þe flaume vnmesurde of lufe þai, meltand in þame-self, may synge þe songe of godis loueynge. Thys mistery treuly fro many is hyd, and to few moste specialit is scheuyd; for þe hyar þis degré is, þe fewer fynders has it in þis 32 wold. // Seldome (no meruayȝ) we fynde any saynt, or so parfyte in þis lyfe, with so he lufe takyn up, þat he in contemplacyon wer lyft to swetnes of melody, þat is to say, þat he in hym-self myȝt take þe heuenly soondre in to hym sched, and als wer with melody he suld 36 gayn-ȝelde lovyngis to god, & many notys makand in gostely

¹ ? wevyng

lovinge, and þat in hym-self myȝt fele þat hete of godis lufe. And neuer-þe-les, maruayl it is þat any man contemplatyue odyrywyes suld be trouð: for þe psalme, transfourmed in-to þe persone 4 of man contemplatyue, sayes: *Transibo in domum dei in voce exultacionis & confessionis*, þat is to say: ‘I sal̄t go in to godis hows in voyce of gladnes & of schrift,’ qwhilke loueyng is sownde of hym 8 Parfyte forsoþ þat in-to þis passyng plente of endeles frenschyp ar takyn, taght with swetnes þat saȝt not waste new lyffe in þe clere but in holy mirth he chales of ful swete charite, and in holy counsaile of myrth þai draws into his soul’s drawe in to þere saules happy hete, with þe whilk þai, gretely gladdyd, happy heat.

12 has gretter comforth þen may be trowyd of gostely letwary. ¶ In þame, treuly lufand þe heught of endeles heritage, is þis refreshyng, to whome forsoþ happyns dyses in þis exile: / and þat to þame emonge saȝt not appere vnprofetable þat þai be some ȝeris be God's lovers are punished 16 ponyscht, þe whylk to sytt in heuenly setys with-outyn partyng^g here, saȝt be lyftt. Of aȝ fleschly alssو þai ar chosyn, in syghte of our maker to be moste dere, & clerely to be crouned. // Byrnt treuly þai ar als seraphynne in hy hevyn, whos body be þaime-self has sityn, 20 & þer myndes emange aungels walkand to criste, þer leman, þai but, among angels they sing this Prayer of Endless Love to Christ: haue desyrd: þe whilk alssо moste swetely has songen þis prayer of endles lufe in Ihesu Ioyand: / ‘O honeley hete, aȝ delite swettar, aȝ riches more delectable! O my god, o my lufe! in-to me scrifh ‘My God, my Love,

24 with þi charite þirlyd, with þi bewte wounded; sclyde doun & comforth me heuy; medecyn, to me wrecȝ, to þi lufer schew þi-self; behald, in þe is aȝ my desyre, & aȝ my hert sekis. ¶ To þe my [Fol. III. b.] hert desyres; to þe my flesch is pirsty: and þou to me opyns not, my flesh thirsts for 28 bot turns þi face. þou spars þi dore & hydes þi-self, & of an Thee. innocentis payns þou laghys. ¶ Emonge neuer-þe-les fro aȝ earthly þou rauysches þi lufers, þou takes abowne aȝ desyre of warldly þinges, and of þi lufe þou makes þame takers, & in lufyng ful grete 32 wyrkers. Qwharfore in gostely songe of byrnyng vp birstynge, to þe, loueynges þai offyr, and with swetnes þe dart of lufe þai fele. Hayle þerfore, o lulfy lufe euerlastynge, þat¹ vs rayses fro þies lawe Hail, my Love everlasting!

36 representys. ¶ Cum in to me, my leman! Al þat I had I gaf for þe, and þat I suld haue, for þe I haue forsaken, þat þou in my saule myȝt haue a mansyon it forto comforth. Forsake þou neuer hym þat þou feles so swetely smel in þi desyre, so þat with moste

¹ MS. þat þat.

Grant me
grace to rest
In Thee for
ever.'

brynyng desyre emonge þi halsynge euer desyres to be, so graunt me grace to loue þe, in þe to rest, þat in þi kyngdome I may be worthy with-outen ende þe forto see.'

¶ þat ilk man chosyn of gode has his state ordand. 4
Cap. IV.

Men burning
with love
seldom trade
or become
prelates,

but like An-
gels' Hierar-
chies, are
near God.

God has fore-
ordained all
things,

but His
judgment is
secret.

[Fol. IV. a.]

IN lufe of lyfe euerlastynge, men contemplatyne hily þat ar brynde, þai ar forsoth as hyest in luflyest byrnyng, & miryest of þe lufer euerlastynge, so þat þai seldom or neuer gos vtward to warldly besynes, nor ȝit tak þe dignite of worschyp or prelacy, bot rather certanly with-in þame-selfe, þame-selfe with-haldynge with ioy to eriste in mynde þai alway ascend in voyee of loueynge. ¶ In þis treuly þe kyrk felonys¹ aungellis Ierarchys, in þe whilk aungellis 12 moste hy vtward ar not sende, to god euermore nere beand. ¶ So only besy þai ar in godis syght, þat in cristiis lufe ar he & contemplacyon, & souerante þai take noȝt emongis men; bot to odyr it is kepe, þat ar more occupied with mannys besynes, & le[s]se vse 16 inwarde lykyng. ¶ Ilk chosyn, þerfore, his degré has of god ordand before; so þat whills he þis to prelacy is chosyn, he þis to god with-in is besy to take hede, & god with-in þerto hym lyftis so þat he lefe aȝt vtward occupacyon. ¶ Slyke soþly ar moste haly, 20 & ȝit of men ar haldyn laghyst; sfor þai seldom gos vtward miraclys to do, be-cause in mynde only þai dueȝt. ¶ Of oþer treuly þat both to goddis seruis þame-self submyttis, & þere sogettis discretely gouyrn. ¶ To oþer also þat before men lyfe in fleschly penance vn- 24 sene, oft-tymes in þere lyfe tokyns grauntyd ar scheuyd, or ellys after þere dede, þof aȝt in purgatory som-qwhilf full scharply þai be ponymousid. ¶ Aȝt sayntis treuly miracles hafe noȝt done, nouder in þere lyf nor aftyr þere dede, nor aȝt dampned, owdyr in þere lyfe or 28 after þere dede, miracle haue wantyd. ¶ þe dome treuly of god is preuay, þat yȝt wars sulȝt be made tokyns sene of synnars. ¶ And þa þat ar guyd sulȝt be more whilk in lufe of þer makar, þo þinges despisyd þat to gude & yȝt comonly may be had. ¶ Some forsoth 32 gude dedys has wroȝt, [bot] noȝt godis bot mannys worship þai haue soȝt, & þis after þer dede peryschis, þat only haueand þat in þis warld þai hafe desyreid. Itt happyns treuly oft-sythes þat meynly deuocyon in heuenly setys before goddis maieste playnly sessys,

¹ Over this word in another hand follows.

hauand þer medys emonge þe heigh companies of heuen. ¶ ffor þe St. Michael's
feste of saynt mychael specially is worschipt, and ȝit of þe hyest day is speci-
ordyr of aungels he is noȝt trouyd. Some also to god turnyd, & ally honour-
4 penance doande and warldly erandis forsakand, in þer mynde ioys ed, and yet he
if þer name after þere dede anensse lyfars may be worschipt; to þe
whilk cristis treu seruand suld take no hede, als in auntyr he loos
aȝ þat he wyrkis. ¶ þo þingis treuly þat comon ar to gode & yH,
8 of sayntis ar not to be desyrd, bot charite & gostly vertuys with-
outyn ceseynge in þer hartis be festynd, þe whilk not only þe saule
kepys fro fylth of synnes, bot þe body als in þe dome salt rays to
endeles mynd. ¶ AH þinge treuly þat here is done, sone cessys & All things
12 fleis; þere treuly, audyr in worship er in confusioñ, with-outyn end here soon
þai salt last. Actyue þerfore, & prelatis clere in connyngे & vertew, cease and flee.
men contemplatyue before þame-self suld sett, & before god þer Active men
bettyrs þame halde, þame-self not trouand worþi to be gyfen to should set
16 contemplacyoñ, bot if paraunter goddis grace to þat þame wald contempla-
enspr. tive ones above them-
selves.

Differens be-twix godis lufars & þe warldis; & þer
medis. [Cap. V.]

20 **N**o-thyng felys mans saule þe byrnynge of endeles lufe, þe No one can
whilk before all warldly vanite parsytyle has not forsakyn, to feel the fire
heuenly þingis studyand besily to be giffyn, and with-outyn cessyng e of love who
goddis lufe desyre, and all creatours to be loffyd manerly to lufe. / hasn't for-
saken all worldly vanity.

24 Treuly if all þinge þat we lufe we lufe for god, god rather in it þen
it we lufe / & so, not in it, bot in¹ god, we delite, whome forto vse
with-outen enȝ we salt be glad. ¶ Wyckyd treuly þis warld lufe,
settand þere-in þe lust of þere delectacyoñe; & þo þingis onely þat
28 to þis warldis ioy langis, þa couet with-outen cessyng. And how
may a man do more fondly / more wrechidly or dampnabilly, þen
fully to lufe þingis transitory & faylyng, onely for it-self? ¶ The
trinite god treuly onely for þe self is to be lufyd. ¶ Put we þer-
32 fore oure mynde in it fully, & be we besy all oure myndes in to þe
ende to bere, þat we in it with-outen end may be gladynd, so þat
we lufe our-self, & al þingis þat we lufe, for þat alone. ¶ Bot þat
synnar leghes, þat says he lufes god, & ȝit he dredys not to serryf
36 syn. Ilke man treuly þat lufyse god is fre, nor to bondage of synne
byndes noȝt hym-self, bot to þe seruys of rightwisnes stedfastly
standys. ¶ Qwhills we treuly earthly þingis or comforthi lufys for
The sinner
lies, who says
he loves God,
and yet
doesn't fear
sin.

¹ in in margin in another hand.

If we love
earthly
things, we
love not God.

Lovers of
pleasure lie
to hell.

[Fol. IV. b.]

God's love
is fire,
purging our
souls from
sin.

It gives us
heavenly
solace,

þe self^t, god with-outen doutte we lufe noȝt, forsoth hym not sarifand^t; bot if in creatours we be delitty^t, so þat we our maker sett behynde, & þo þingis þat endles ar not, karis to felowe, als god hatand^t we saȝt be demed^t. ffulf frawarde treuly to þe saule it 4 is / tokyn of dampnacyoñe & þe tokyn of endles dede, whan man holly gyfes hym-self vnto þis warld^t, and in dyuers desyres of þe flesch & errours he gos as hym lyst. þus no meruay^H is a wreach destruy^t, ¶ and whils he wenis to folow¹ in lust, to penance of 8 he^H ay-lastand he hyes. ¶ þerfore no man suld dar presume, nor be prude raise vp hym-self^t when he is despisid to hys repreue / or when flitynges to hym ar cast^t, nor hym-self defend^t, or for iH wordes iH gif agayne, ¶ bot aH þing^t, aHswele lovyng als reprefe, evenly 12 beryng. On þis wyes treuly doande, we with-outen ende with criste saȝt be glad, ¶ gif we with-outen leffyng, lufe hym in þis lyfe; whos lufe in hartis roty^t & made sekyr, vs makes lyke vnto hys lyknes, and oþer ioy, þat is to say godly, in-to vs he puttis, with 16 byrnyng lufe playnly our myndes myrthand^t. ¶ His lufe treuly is fyer, firy makand^t oure saules, & pourgis þame fro aH degres of synne, makand^t þame lyȝt & byrnande; whylk fyer byrnand^t in þam þat is chosyn, myndely euer makes þame vp forto loke, and dede in 20 þer desyre continually to with-hald^t. ¶ Qwharfore whils we may syn, lat vs charge þis warldis prosperite to flee, aduersite to bere gladly. ¶ An euy^H mynde forsoth losys whils it ioyis, & whils it in creatours sekis gladnes, als wer with a flaterynge yenome þe self^t 24 kyllys: whos contagyuste to eschew be wele war, gostly fode behaldand^t, þat to byrnyng lufars holy is ordand in heuen. ¶ And so criste grauntyng, be we comforth in swete sange of charite, & be we delity^t in so swete deuocyouñ, whils wykyd slepe in horribul 28 dyrknes, & ful of synnes gos doune to paynes. ¶ fful grete meruayle it semys, þat mortal^H man in so hegh lufe of god may be takyn, þat he in his moste preuay substance no þing felys bot heuenly solace, & als wer goyng to heghe clere desyre, in noys of organes 32 to be contemplatyue; þe whilk þat of odyr is done to sorow, turnys þanne to ioy, so þat þai seme in saule vnabiH to soffyr payn / þe whilk^t also may not with drede of dede be turbyl^t, nor fro restfulnes to vn-es on any wyes be meuy^t. ¶ With besy lufe 36 treuly he his styr^t, & in þoght þat is continually in Ihesu, ful sone he persauys his awen defautes: þe whilk correctand^t, forward^t of þam is war, & so besily he beres riȝtwysnes to þe tyme to god^t he be

¹ read flow

led, & sittis in setys euerlastynge with heuenly citesyns. ¶ Qwhare- till we sit
with the
citizens of
heaven.

fore clere he standes in conscience, & stedfast in al gude wayes, þe whilk^t neuer is noyed with wardenly heuynes, nor with vaynglory

⁴ gladyn. ¶ Obstinate treuly in warkis vnclene, þe lufe of criste knawes noȝt, for þai with fleshly likynge ar byrnd, ¶ and to god þai ȝelde no deuocion, for þe byrdyn of riches with þe whilk þai ar þirstyn to þe erth. fforsoth þai ar not ordand to haue delytes of ^{Those per-}
⁸ paradys, bot in þer fwardnes gose to þere dede; & þerfore worþely þer heuynes sal not be lessynd, nor sorow of þer dampnacioñ sal be put bak, for þai wilfully gos in lustis & synys, & luf of þe endeles lufar for fals luf fwardly þai haue lost. ¶ Qwharfore in paynes <sup>unclastingly
know not
Christ's love.</sup>

¹² perpetuall, þat þai haue synned, playnly þai saȝt forþpinkt, ¶ and ȝit of syns þai saȝt neuer be clensyd, bot endlesly byrnyd with fyris Sinners shall
burn in end-
less flames.

continuyd with-outen any comforther. //

Qwarfore is it more to take entent to lufe of god þen
¹⁶ to konynge or disputacion. [Cap. VI.]

^Emonge alþingis þat we wirk' or þinke, to þe lufe of god be we Let us care
more for
God's love
than for
cleverness or
disputing,

more takand hede þen to connynge or disputacioñ. Lufe treuly delytes þe saule, / & conscience makes swete, drawand it fro lufe of lusty þinges here beneyth & fro desyre of mans awen excellencye. ¶ Connynge with-oute charite beldes not to endeles heel, bott bolnes¹ to moste wreched vndoyngh. ¶ Strong þerfore be oure saules in takyng of harde labours for god, & be it wyes with heuenly [Fol. V. a.]

²⁴ sauour, noȝt warldly. Desire it to be lyghtynd with wysdome endles, & with þatt fyer to be enflaumed with whilk som ar styrð only oure maker to luf & desyre, & myȝtely is made strange to despisynghe of al transitory þingis. In þies þingis þat abyde, noȝt countand þies þer moste solace þat þai here haue no duelling, heuenly place noȝt made with hand with-outen cessynge þai seke, & cries: *Mihi viuere cristus est, & mori lucrum*, 'Criste to me is lyfe, & grete wynnyngh to dy.' ¶ Treuly forsoþe he lufys god þat to no wicked likeynge consentis. In als mykyh certanly is man fer fro cristiſ lufe, als he hym-self delytes in warldly þinge. ¶ Qwarfore if þou lufe god, þi werk þat scheuys: ffor he neuer is proued to lufe god, whils to wicked desyres he is made to consent. ¶ Therfore to <sup>and let our
love show in
our work.</sup>

³⁶ al þat ar in þis exil, þis dar I schewe, þat al þai þe maker of al þinge þat wil² not lufe, in-to dyrknes endles þai saȝt be kest, & þer

¹ Over this word in another hand inflat: latinè.

² saȝt crossed out; wil in the margin.

sah fele with-outen ende byrnynge of þe fyre of heH, þat here with lufe of þer gaynbyar¹ wald noȝt be lyghtynd. ¶ Sondyrd þai saH be fro þe company of syngars in charite of þer maker, & besily þai saH sorow, fro myrth kest oute of syngand in Ihesu, wanting þe clerkes & þe ioy of þame þat saH be crounyd. ¶ ffor leuyr þame was a litiH whyle in wardenly softnes tary, þen soffyr penance þat þer synnes myȝt be cleensed / & þai kume fuH of pyte before þe defendant of aH gode. In þe slippyr way treuly & þe brode, in þis vale of wepyngne 8 þai haue bene delityd, wher is no place of gladnes, bot of labour:

Worldly sinners shall go to torment when the poor are borne to peace everlasting.

Lovers of God

wharefore with-outen relese, in tourmentis þai saH sorow, when pore to pes euerlastyng sal be borne, & be made glade in þe delites of þe godhede gifand lyfe, þe whilk with vertues wer arrayed fuH treuly 12 seund, & in gostely hete happily has florished, þof aH in worthy heght of þis warld þai haue takyn no solace, nor emang vnholsum wyesmen þai haue not sawen pride, bot of wikkyd men þai haue born greues, & temptacyons þai haue exclude fro þe saule, þe trone 16 of þe trinite þat in pes þai myȝt be haldyn. ¶ And treuly þai haue wodick old vnrifftynes of venemus lyfe, clerly loueand & most gladly gostly beute; and plays of softnes, þe whilk ȝonge age² acceptis, & vnywyse wardlly men desyrs, þai haue demyd worji reprefe, þink- 20 anck with continuance charitefuH sange in to our makar ascendynge. ¶ ffor whilk þinge, takars of lully ioy, & heete consauand þat may not be consumyd, in songe þai ryn of clene companys & lully armony, and in frendely myrth heuenly þai haue in-ȝett a schadow agayne 24 aH hete of lychery & fylth. ¶ Qwharefore in byrnynge of swettest lufe þai ar takyn vp to þe behaldyng of þer leman, & be flaume happyest florischand þai ar in vertew, & freely loues þer maker: and þer mynde now gos, in-to melody chaungyd þat lastys, and þe 28 thoythis fro hens-furth ar made songe, and þe haunt of þe saule, heuynes kest oute, with wondyrful musyk is fulfillyd; so þat prikyng before playnly it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand in henly swete meditacion. 32 ¶ fforþermore, when þai go fro þis hardnes, and fro disesys þat here happyns, þen þe tym comys þat þai sal be takyn, & with-outen doute to god be borne with-outen sorow, & emong seraphyn haue þer setys; ffor þai aH-to-gydyr sett on fyre with fyre of lufe moste 36 heghe, and with-in þer saules byrmand, so swetely & deuoutely þai ha louyd god, þat what-some-euer þai felte in þame-self, heet it was

¹ redemptoris in margin.

² age on the margin, in another hand.

are filled with music in their souls,

gostly, heuenly songe and godly swetnes. ¶ Herefore treuly it is, ^{with heavenly song and sweetness.} þat þai with-outen heuynes dy, sothely with Ioy passand^t vnto so grete degré in endles worship þai are lyft, and ar crounyd^t in be-4 haldynge moste plentevous of þer makar, syngand^t with clerist wheris, þe whilk^t also more byrnyngly desiris in-to þat godhede þat reulys alþ þinge. ¶ And forsoth, þof þai now clerely behald^t þe chere of treuthe, & with likyngest swetnes of þe godhede be 8 moistyd, ¶ ȝit no meruayH after a litiH whyle þai saH be made more meruellus; Qwhen bodis of sayntis þat in erth þis tyme ar haldyn ^{At the Doomsday} fro þer grauys, saH be raysed^t, and þer saules with þame saH be knyttyd^t in þe last examinacioñ. ¶ þen forsoth saH þai take princ-12 palite emang^t pepyls, / & vnryghtwes þai saH deme to be dampned, ^{they shall be chief among people,}

¶ and þai saH schew þat menly goyde wer blyst^t to come to blistfulness. ¶ þe generaH dome sothely þus done, in-to songe euerlastynge þai saH be borne, & with criste go vp þe heght of treuytH, þe fas of ^{and shall see the face of God.} 16 god vsand with lufe with-outen end.—¶ Of þis it is scheuyd þat swetnes euerlastyng^t mostis þer myndes, þe whilk vnabillity to be lousyd, þe bandel^t of trew charite byndis. Qwarfor rather latt vs ^{Seek Christ's love, not disputation.}

20 cioñ vnprofetabiH. ¶ Qwhyls we treuly take hede to sekyngh vnmanerly, þe swetnes of euerlastyng^t smellynge we fele noȝt. ¶ Wharfore many now sauours in so mykyH in brynnynge of con-nyng^t, & noȝt of lufe, þat playnly what luf is, or of what^t sauour, 24 þai knew noȝt, þof alþ þer laboure of alþ þer stody þame aght to sprede vnto þis ende þat þai myȝt byrne in goddis lufe. Alas, for schame! an olde wyfe of goddis lufe is more expert, & les of warldly ^{An old wife knows more of God's love than a great} likyng^t, þen þe grete devin, whos stody is vayne; ffor why, for ^{of God's love than a great} 28 vanite he studys, þat he glorius may apere, & so be knewen, þat ^{divine does.} rentis & dignites he mo gett: þe whilk^t a foyle, & not^t wis, is² worþi to be halden.

Of þe caus of heritikis, & fayth of þe Trinite.

Plente of holy treuth & hol to þam it sekys, schewes þe self; & to þe childer of vnite, misteris hyd ar opyn. ¶ Qwharfore soþly spryngis frawardenes of heritikis, bot^t of a vntaght mynde & 36 inordinate, þe whilk with desire of þe awen excellence is blyndid? ^{Heresy springs from ignorance and vanity.} for þai treuly with-in þame-self, god to repreue be vayne desiris, cesis

¹ MS. bynde; a overlined in another hand.

² Another is is inserted in margin.

It is proud
of new
opinions.

It questions
God's Son's
eternity with
Him.

[Fol. VI. a.]

He knows
God truly,
who knows
that He is
incompre-
hensible.

If you ask
what God is,

I say you
shall never
find an an-
swer,

not; of þare addillynge it is also þat þai vtward with playne argumentis gaynstandys þe treutli. ¶ And when cristyn religioñ wiþ aþ contrariuste cut a-way, & fully acorde in vnite of lufe, þe maner of heretikis & proude is, new opynions to gett, & fro þe saying of 4 haly kyrk, questyons vnwont to schewe; and so þo þinges þat trew cristen men haly haldys, þai Ioy with þer vanites to sparþ. ¶ Errours of whome we kestande a-way says: þe sone treuly of god, evyn with-outen begynnnyng to þe fadyr, euermore is to be 8 trowed & vnderstanded: ffor bot if þe fadyr hym with-oute begynnunge had gettyn, þe fuþ godhede treuly in hym suld not haue bene. / Sothely if god þe fadyr som-tyme had bene, when þat he had no sone, þen no meruayle he was les þen afterward when he þe 12 sone had gotyn: þat, no man of gude mynde saþ say. ¶ God þerfore vnchaungable, god vnchaungable gettis, and þe whilk he has gettyn with-outen end / & þis day also he cessis not to gett. ¶ ffor nouþer þe substance of þe sone som-tyme vngelyn myȝt be called, 16 nor þe beyng of þe getter þe self neuer felt, with-oute an onely gettyn sone of þe self. Evyn treuly as þe begynnunge of þe godhede, be no reson nor no witt may be fun, be-caus begynnng it has nott, so þe generacioñ of þe sone with þe euerlastynge of þe godhede 20 vnchaungyngly bydis. ¶ Qwhen treuly in þe infenite of gode meruaile and worship, with-oute begynnng aþ-myghti clerely scheuys, to what end mans foli raises þe self to stryue, a sacrament vnabyþ to be spokyn to þe eris of men dedly to schew? ¶ He 24 treuly knawes god parfitly, þat hym felys incomprehensibyþ & vnable to be knawen. ¶ No þinge sothely parfitly is knawen, bot if þe caus þerof, how & what wyes it is, parfitly be knawen. In þis present lyfe treuly, in parte we knew & in parte we can; in lyf 28 treuly to cum¹, parfyte we sal cun & fully, als to creatures is leſuþ or spedful. ¶ fforsoth he þat oure þat þat is profitabyþ of our makar euerlastyng desyres to know, with-oute dout fro parfyte conyng of hym fonder he falles. ¶ þou askes what god is. I schortly 32 to þe answer: Slike one & so grete he is, whatkyns or so mykiþ none odyr is, no neuer may be. ¶ Gyf þou wiþ knaw propirly to speke qwhat god is, I say, of þis questyoñ answer saþ þou neuer fynde. I haue not knawen; Aungels can not; Archaungellis haue 36 not hard. Wharfore how wald þou knaw þat is vnkawen & als vntaght? God treuly þat is almyghty, may nocht þe teche what hym-self is: ¶ Qwhat god is treuly, if þou knew, als wys þou suld

¹ MS. cun.

be als god is : þat, nouþer þou nor oþer creature may be. ¶ Stand or you'd be
 þefore in þi degré, and hye þingis desyre þou not ! / ffor if þou as wise as
 desyre to know what god is, to be god þou desyrs ; þe whilk' becums
 4 þe not. Wele þou wote, allone god hym-self knawes, & knew may.
 Treuly it is not of gods vnpower þat he may not þe tech hym-self^a
 als he is in hym-self, bot for hys vnhopyd worþines ; ffor slike one
 als he is, none oþer may be. If he soythly¹ treuly myȝt be known,
 8 incomprehensibȝ pen wer he noȝt. It is I-nogh þefor to þe to Be content
 knew þat god is ; and agayns þe it wer gif þou wald knew qwhat to know that
 god is. ¶ Also it is to pray god parfyte, þat is to say, vn-abyȝ
 to be consauyd fully, to knew, hym knawynge to lufe, louandly to God is,
 12 syng in hym, syngand in hym to rest, & be rest inwardly to endles
 rest to cume. Lat it not meue þe þat I haue sayd god parfyte to
 knew, & I haue denyed hym to may be knewen, sen þe prophet in
 psalme has sayd : *Pretende misericordiam tuam scientibus te, / þat*
 16 is to say : ‘þi mercy schew to þame þe knewes.’ Bot þis autorite þus
 vnderstand, if þou will not erre : to þame þe knewes, þat is to say,
 god to be lufed, to be loved, to be worshipyd and glorifyde onely
 maker of al þingis, a-boune al þing, be al þing & in al þing, þat
 20 is blissed in warld of warldis, Amen.

¶ Pat in þe godhede we aw not to say thre godis or .ijj.
 kyndis, als we say thre persones ; and þat ilk
 man after quantite of his lufe sal be cald grete
 24 or smal. [Cap. VIII.]

If any errand wald say, in þe Trinite .ijj. kyndes, be-cause .ijj. In the Trinity
 28 persones þai say, why suld þai not alsso say .ijj. goddis, sen to are 3 persons,
 god is all-one to be god & his kynde to be ? ¶ We say treuly þe
 fadyr is god, þe sone is god, þe holy gaste is god ; ¶ þe fadyr alsso
 is hys kynde, þe sone is his kynde, þe holy gaste is hys kynd : & [Fol. VI. b.]
 36 one substance, one godhede ; and þof ilk persone betokyn þe kynde, to but 1 God,
 þof al þer be .ijj. persones, zit þefore .ijj. kyndis sah noȝt be vndir-¹ God-
 head.

¹ If he soythly on the margin in the same hand.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o
 kynde we caH, & not .iiij., so þe he trinite .iiij. persones, not one
 allone we saH say. ¶ þe fadylr is calleþ, be-cause of hym-self he
 gatt a sone; þe sone is cald, be-caus of þe fadylr he is gottyn; þe 4.
 holy goste, be-caus of bothe þe holy fader & holy sone he is spiryd.
 ¶ þe fadylr lyfe, gettyn þe sone [lyfe] to hym has gyfen his hole
 substance, so þat þe fadylr als mykiH suld be in hys sone als in hym-
 self... bot þe fadylr hys kynde has takyn of none, þe sone treuly 8
 of his fadylr allon in his byrth has taken þat he is, ¶ fforsoth þe
 holy goste of þe fadylr & þe sone forthpassyngc, & with þame & in
 þame endlesly beyng, is no mor in hym-self þen in aydere, ¶ Evyn
 treuly & euerlastynge he is with þame of whome he is, sene he is 12
 of þe same substance, of þe same kynde & of þe same¹ godhede, & þe
 pirdl persone in trinite. ¶ þe sone treuly euyrlastyng² of þe fader
 is be-kume man in tyme, / borne of a maydyn, þat he mankynd fro
 þe fendes power myȝt gaynby. ¶ þis is our lorde ihesu criste, þe 16
 whilk only be festynd in oure mynde, þe whilke onely for vs was
 tyde in þe crosse. ¶ No þing treuly is so swete as to lufe crist.
 And þerfore ransake we not to mikyH þo þingis þat we in þis lyfe
 may not consaue. In heuen treuly clerar þen lyght þai saH be, if we 20
 to lufe god gif aH our hartis. ¶ We saH be treuly abyH to be
 taught of god, & in melody full meruellus we saH ioy, & in he myrrh
 our makar loofe, & in full swete esines with-oute grefe & yrksu-
 nes, with-outyn ende. ¶ fforsoth he þat mikyH louys is grete, & he 24
 þat leste louys is leste: ffor after þe gretnes of charite we haſe in
 vs, be-fore god saH we be prayſed. So is not before men, bot he
 þat moſte ryches has or godis, is moſte chargid & namly dredl; 28
 when þame agh not so to do, bot þame moſt worship & drede þat
 þai in connynge suppos be best. ¶ Mighty men of þis warld treuly
 may no þing do bot to þar bodys or þer gudes; ¶ Holy men treuly
 has more worthynes: ¶ þai treuly sal haue power to spar heuen to
 þame þat þame disesis, & wald not þerfore do penanc, and also heuyn 32
 to opyn to þame in god þat þame has worshippyd & maynteneþ in
 þis exil, whills þai with charite wer arayd, & aH vaynglory has not
 resauyd. Qwharfor charite to gett, to haue, & with-halde, with aH
 þer myght & aH þer strengthes þai suld trauayH, þat in þe day of 36
 temptacioñ manfully þai myght stand agayns þer enmys, & when
 þai saH be p[r]ouyd², þai mote take þe crowne of lyfe. ¶ Charite
 treuly makes men parfyte, & onely lufand parfitely to þe heght of

The Trinity
are 3 Persons,
but 1 God.

The Son be-
came man,
to redeem
mankind.

He who loves
God much is
great,

tho' folk
think rich
men are.

Holy men
can close or
open heaven.

Love makes
men perfect.

¹ same on the margin.

² be previd on the margin.

lyfe contemplatyue ar graunted to cume. ¶ And treuly pore, þof all with heuynes & vncلنnes þai be cled, ȝitt suld þai not be despisyd: for þai ar frendis of god & bredyr of criste, if þai þe 4 byrdyn of pouyrte bere with dedis of loueyng. / þanne sikyrlþ þat ȝe despysed personys with-oute, with-in als heuenly citesenes worship ȝe, & in als mykiȝ for god to þer worship growe ȝe in als mykyȝ as he in his godhed wyrkes priuely, / þe whilk þam com-
8 forthand says: *Beati pauperes quoniam vestrum est regnum dei,* / þat is to say: 'blissed be ȝe pore, for ȝours is¹ þe kyngdome of god !' þeirs is the kingdom of God,
Treuly, grete tribulacioȝ & nede þat þai suffyr in þis lyfe, ar pourg-
ynge of þer synnes; ffor whills þe pore in body with hongyr, þirst,
12 cald & nakydnes & oþer greuys of þis warld is noyed, in saule fro
vncلنnes & warldly fylthys he is pourgyd. ¶ And treuly, in tyme they shall rest from their labours, in time to come;
to come þe swetter rest of euyrlastynge pore men saȝ fele, in als
mykyȝ as in þis lyfe moste greuous labours þai haue borne. ¶ To
16 þame saȝ longe treuly to say: *Letati sumus pro diebus quibus nos humiliasti, annis quibus vidimus mala,* þat is to say: 'gladdynȝ we ar for þe days in qwhilk þou mekid vs, ffor² ȝeres in qwhilk we haue sene grefe.' Qwarfore þe birdyn of pouerte hals þou with ioy, therefore re-joice in thy
20 & oþer wrechydnes ha mynde gudely to bere, þat be þe sufferance of poverty.
tribulacioȝ to ioy of pes euerlastynge þou may be worþi to cum !

¶ þat þe parfyte lufer of god had leuer rynne in-to
grete Payne, þen ons be synne greue god ; & why
24 god tourmentis ryghtwes be wykkyd. [Cap. IX.]

O f³ þe grete fyre of lufe so grete beute of verteu grows in saules, A righteous man will suffer any pain rather than once grieve God.
þat a ryghtwys man raþer walȝ chese to suffyr alȝ Payne þen ones greue god / þoþe alȝ he knew be penans he myght ryse and
28 afterward ples god more & holyar be. ¶ ffor ilk parfyte þis vnder-
standis, þat no-þing to god es more dere þen innocens, no-þinge more plesand þen gude wiȝ. ¶ Gyf we treuly lufe god rightwisly, [Fol. VII. a.] sonar we walȝ grete mede in heuyn lose þen ones synne venially /
32 ffor moste ryghtwes it es, of rightwysnes no mede to ask, bot frenchypp of god, þat is hym-self. ¶ Better it is þerfore euer tur-
mentry to suffyr þen ones fro ryghtwysnes to wyckednes wilfully to be led & knawynghly. [Wherfore it folowys þat þei þat crist so
36 birningly lulys] þat on no wys [þai] wiȝ synne, not onely fro Payne saȝ be free bot with aungels endlesly sal ioy. ¶ þa treuly þat

¹ is on the margin.² MS. fro³ MS. if,

wikkid dedis saryf, & warldly & fleschly solace þa weyn gretely is to be lufed, & þo þingis losand þai desyre, forsothi bothi þe ioy þai lose þat þai lufe, & rins in-to wrechidnes þat þai escheuyd not.

The righteous are chastised with the wicked, like corn and chaff under the flail, but the winnower drives off the chaff.

¶ Bot of sum it is wount to be asked qwhy god almyghty wycked⁴ & riȝtwes to-gidyr chastys. ¶ þou seis at ons vnder þe flayH both corne & caff, bot in þe wyndouyne þe caff is oute east & þe corne besily is gedyrk to mans vse. ¶ Gyf aH men treuly lyfed, withouten doute in pes & tranquillite, with-outen debate & batteH we 8 suldk dueH; bot sen emonge few gude ar many iH, many disesys cum, þat iH may be chastissyd: & þis enyH þingis to gude men happyns for þai withiH ar mengyk vnto þere dede. Rightwes alssō for þai ar redy to synn, þat þat redynes be not broght to deide, be þe 12 wande of oure meke fadyr þai ar taught to take here a lyght scouring, so þat þe bitter scouryng þat is to cum þai may scape. ¶ þerfore if persecucioñ, wrechydnes, & oþer dises þou suffyr, þou has þat accordys to þe place in þe whilk þou dwellis. Is not þis þe vayle of 16 teris & tribulacion in whilk þou art? hou walkeH þou þerfore be glad in presone, & lyfe in prosperite in aH þine exile, or with-outen dyses go þi long pilgrimage? Haue mynde þat criste & his apostillis has suffyrd turmentry, & þou be blys sekis to com to ioy! bot þou saH 20 not. ¶ fforsothi owdyr in þis lyfe þe fyer of goddis lufe þe ruste of our synnes sal waste, & our saules clence to make þame abyH to sie to blys, or ellis þe fyer of purgatory after þis lyfe our saules saH ponysch, if it happyn þat we scape þe fyer of heH. Or ellis þat in 24 vs þe strenght of lufe be not so milkyH þat aH to-gidyr it may vs byrn. With tribulacion, seknes & dises behouys vs to be elensed.

We dwell in the vale of tears and tribulation.

Christ suffered torment.

[Fol. VII. b.]

Distress must cleanse us.

No young man can be made holy by fair women's sweet words.

With-outin doute also þis we haue þat¹ no ȝong man emong flateringis & swete wordys of fayre wymmen & plente of þingis likynge 28 may be made holy, bot if it be be þe vntrauyd gretenes of godis grace, wher so grete & so many stirris many to faH þat alssō oft-tymes holy men has bene lost. Qwarefore moste merakyH I trow it is qwhen man be godis grace & lufe of criste þis chirischyne parfitely 32 despisis, & be-twix þis enimys to þe sawle, þof aH to þe flesch þa seme soft, to þe he holynes of þe heuenly contemplacioñ manfully gose vp. And with-outen fayH, þe holyar he is & with solace of godis lufe more plenteuously with-in fyld, þat he sett in fyer couth 36 not byrn, & þe foule luste of vncleane lyfe offerynge þame-self he has parfitely slokynd. þe whilk no meruayH, & þof it be seldom, criste wyrkis in some to hyme belofyd, of whome it is say: *Ex-*

¹ Overlined, whether by the same hand or not is doubtful.

pandit nubem in proteccionem eorum, & ignem vt luceret eis per noctem, // þat is to say : 'he has spred a clowyd, þe schadow of godis grace, to þer defens agayn fleschly desyres, & fyer of endles lufe to

4 *gyf þame lyght in mynd with-in be þe nyght of þis lyfe, þat þa be vnlefulnes of vayne beute be not takyn.'* Cristis lufe treuly in The love of
Christ burns
out fleshly
lust.
þame with so grete swetnes byrnys þat a fleschly & vnlefuh likyngē Therefore
avoid lechery.
þame þinke als fylth most foule, & þerfor it þai despise. ¶ þerfor
8 *touchē þou not licherusly þat noudryr is lefuH [to] desire nor to* Take heed of
thy hand, thy
tongue, and
thy body.
haue. / Haue mynde also þi hande, þi tongue & þi body to with-
halde, & in wymmen disples not þi consciens. Stirryngis treuly of
lychery ar aray of men & wymen. Alssō hote letwaris & oþer
12 *metis þat with þer hete to mikiH enflaumys þe flesch, whilk'*
norischaris of bodis & killars of saulis ar besy to make ; þe whilk
of chaste suld be escheuyd.

þat god in dises is to be lufyd and worschipyd ; &
16 also of myrth & mekenes of gode. [Cap. X.]

Iff temporaH worschip with schame be destruyd, & warldly with vilany be endyd, knawen it is with-oute doute þat better is repreue þen worschip, & schame þen degré, heuynes þen lovyngē ; Reproof is
better for a
man than
honour.

20 for be þis þingis oft-tymes a man scrithis in-to vaynglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he suld be taght & in tyme to cum saH he no Payne suffyr, for rightwes gode twys saH not ponysch ; & he saH be crouned, for paciens of

24 pore saH not perich with-outyn end. To holynes treuly þies þingis The holy do
nothing that
displeases
God, but
everything
that pleases
Him.

þyfyrst longis : in no maner to þink, to speke & do, þat god displesis ; & also to þink, to speke & wyrk þat god may¹ plese. Do þou þis after þi connyng, þat nouþer þou faH in sclauder nor feyn þou not

28 to mikyH holynes. ffor he is a fole þat before men haly desyrs to aper ; & crueH, þat when he is gude scheuys hym-self yH. Som Some things
are neither
good nor bad
of them-
selves,

þingis treuly þer ar þat, be þam-self tan heed vnto, nouþer ar gode nor iH, ffor in þere pore kynde þai ar nouþer medefuh nor vn-

32 medefuh : And slike þingis if þa be done, god mysplesys not, nor if [Fol. VIII.a.]

þai be vndone, plesis not god. ¶ Here treuly we may se, smeh, as smell,
touch, &c.

fele & touch, & ȝit we adyH no mede nor vnmede. Aþ syn treuly owdyr is done to god[is] displesyng, or our neghburghi noyng, or to

36 our awen harme ; bot many þingis emang men may be fun þat ar in none of þies. Despisyd treuly or² to be lost in þe syght of men,

¹ itt struck out before may² MS. ar

Jesus, chas- makes mane to ascend^t to Ioy of aungels. O gude Ihesu, here
tis me, purge chastis, here cut, here smyte, here byrne, za & what-so-euer ples þi
me from evyl, that I may feel Thy love. gudelynes, do to me, so þat I in tyme to cum haue none yH, bot I
may þi lufe fele here & euerlastyngly. ¶ ffor þe, despysed to be, to 4
aH men in¹ confusion & schame, swetter to me it is þen to be cald^t
broþer of an ertly kynge & emong^t aH men & of aH men I be
worschypyd; so þat wrecchednes faH on² me on ilka syde in þis lyfe &
þat þou, god, in þe todyr me spare, ¶ I wiH be chasti^t & correckyd^t 8
here, & criste to me þat graunt^t if payn to come odyr-wyse I may
not seape. ¶ Proude treuly & fuH of wreth so semie worthy to
þame-self^t þat þai may suffyr no þinge; At a liȝt worde oft-tymes þai
ar meuyd^t & with-out^t caus. þerfore þai ar to be fled more þen to 12
be our-cumyn, for þai ar fraward^t; And al-way þa defende þat þa
haue takyn þof it be fals or vntrew, And noudryr þai wiH be ouyr-
cumyne with auctorite ne resuñ þat þai suld^t not be sene hawsande
haue sayd^t þat wer vnacordlyng; And when þa ar vntaght & þat þa 16
wote wele, zit^t wiH þa latt as þai inspired^t wer in aH þingis þat to
god longis, so þat þai may in aH place speke with-oute gaynsaying^t
of any man; & leuyr þame is in þer errour dueH styH þen of it
oppynly be repreued. ¶ Lefe, bedyr, þis proude wodnes & wode 20
pryde, And our-self gretely lat vs meke whils we ar in þis way: for
betteyr it is gude & lulfy þat criste after oure dede to vs say,
“frende, cum vppymare,” þen þat he say, “carl, go donymare;”
so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacioñ, 24
no dises, no wrechydnes, no schame, no repreue is to be dred^t to þe
rightwys man, qwhils þat he synnes not & in contemplatyfe lyfe &
luf of god aH-way he profetti^t. ¶ Or we treuly to þat kyngely haH
may cum, in whilk^t with aungels of god & aH his sayntis fyllid with 28
swetnes, we saH be glad^t, vs befallis here to be repreuyd^t be flaterars
& wrang^t-sayars, be fagiars & bakbitars, be prayssars and blamears, so
þat we in aH paciens &mekenes & charite to cristis preceptis & his
counsaH gyfen aH-way we may be fun, when we saH be examynde, 32
als it is written: ¶ *Tanquam aurum in fornace probavit eos;* // þat
is to say: ‘Als gold^t he has proued þam in þe fornas,’ þat has fyre on
ilha syde, And he has fun þam worþi to haue hym-self. þus be
prosperite & aduersite lat vs go be fyre & watyr, to tyme we cum 36
in-to refreshing^t of heuenly lyfe! ¶ Haue mynde also in aH dises
& nede & pouerte þat [þou] groch neuor, ne fondly speke or frawardly,

Avoid self-sufficient folk.

Give up pride; be meek.

The righteous fear nothing while they keep from sin.

We must be tried on earth,

as gold in the furnace.

Never grumble, but ever thank God.

¹ Overlined by the writer.

² *noght struck out before on*

bot in aH þingis to god gif þankynge. þerbi treuly more ioyfuH
saH þou be lyft to þe kynglome of sayntes, If þou in þis wold
gladly suffyr þinges beforesayd. O my saule, emong aH þingis þat for suffering
here will bring you to the kingdom of saints.

4 happyns, with likynge deuocion love¹ þi lord ; loveynge sele þou
with swetnes, / & syngand taste þou with honily deuocion, sayand
Laudabo dominum in vita mea, / þat is to say : ‘my lorde saH I [Fol. VIII. b.]
worship in my lyfe,’ whedyr I be disesyd or esyd, whedyr I take
8 worship or schame. Als longe als I am sal I synge to my god. ¶ If sing to Jesus.

I rist, in Ihesu I synge ; & if I suffyr persecucioN, luf of god forget
I not. To me treuly it is I-noghe my god to lufe & to hym to cum,
sen I may do nou oþir nor to þe wark of oþer þinge my-self¹ I fele

12 disposyd bot to lufe criste. And zit I cum not to so grete lufe of
god as myn eldar fadys, þe whilk also many odyr profetabiH þingis
has done—wharof fuH gretely I am a-schamyd & in my-self con-
fusyd. O lorde, þerfore my hart make brode þat it may be more

16 abyH þi lufe to persaue. More abiH treuly man is to resaue so
mykiH, more of charite he takes & savirs, & les for þe flesch he caris, Broaden my
heart, O
Lord, to per-
ceive better
thy love.

bot with discrecioN, so þat it be of hym after þe sentence of þe
wys : / *Modicum milii laborauit & inueni milii multam requiem,* /

20 þat is to say : ‘a lityH I haue trauayld with my-self, & to my-self¹
grete rest I haue fun’—ffor aftyr few ȝers of þis lyfe, rest has þe
ryghtwes fun of euerlastynge. ¶ In þis habitacioN of exile þe holy

lufer of god hym-self scheuys nouþer to mery nor fuH heuy, bot

After a few years of this life, the righteous finds everlasting rest.

24 cherefulnes he has with rypnes. ¶ fforsoith some laghtyr repreve
& some prayrs ; laghtyr þerfor þat is of lyghtnes & vanite of mynde,
is to repreve, bot þat treuly þat is of gladnes of consciens & gostely

myrth is forto prayrs—þe whilk only is in rightwis, & it is cald
28 myrth in lufe of god. / Wharfor if we be glad & mery, wyckyd cal-

vs wanton ; if we be heuy, ypcoritis. ¶ Vnneth sothely can any Few men see
man trow gude in a noþer þat he fyndes not in hym-self¹ ; and þe good in others
that is not in themselves.

synne in whilk he stumbyls, he wenis a noþer it has. And þe dede And they see
32 of wyckyd þis is, þat if any þer lyfe felow not, þai trist þat he gos their own sins
wrangle & is desauyd—And þis is for mekenes he has forsakyn. in other folk.

Degres also of mekenes is : to hald þer eghen law, not he. In

speche to haue maner & not to pas it. þer bettyrs & more connynge

36 gladly to here, & rather to wiH wisdome be hard of odyr þen of
þame-self¹. þe tyme of speking not to take to sone. / ffro comone
lyfe not to go. Odyr to sett before þi-self. þi frailtes to knawe
and to deme þi-self wars þen aH oþer. ¶ If I treuly walH com-

¹ = lauda

Let me be low in men's esteem, so that all my joy may be in Jesus.
 emonge men, þat I suld sytt last in noumbyr I ha desyred, & lest to be halden in opinion, & so aH my ioy suld be in criste Ihesu, & so to mans praysyng or þer blameyng I suld take no hede; bot with besy denocioñ to god I suld desire. ¶ Many forsoth 4 þat with me haue spoken, like wer to scorpions, for with þere hede flaterand þai haue fagyð, & with þare tayl bakbytanð þai haue smyttyn; ffro wycked lyppis of whome & sorofull tongis my saule god sal delyuer, settand it in ioy of rest. ¶ Bot wharof is comyn 8 so grete madnes in-to mans mynde þat none wiH now be blamed, none be repreuyd wiH, bot treuly aH sekis to be prayseed; þa Ioy to worschip, þai laghe to fauyr. Also þai þat name berys of lyfe more cunnyngt; / bot to me slike semys owdyr abowñ mesure holy or els 12 mad, þof aH þai be eallyd wys & taght. ¶ Qwho is þat treuly of gude mynde hym-self? þat leuys, not takand hede to hym-self, & hym-self gladdys in voyde wordis of men? ¶ If he treuly bisily hym-self behalde, & chargis to know whatkyns he is in þoghtis & 16 dedys, sone may he fele hym-self, & whedyr he be worþi worschyp or reprefe þe may fynde. ¶ Qwhen he þerfore hym-self seis in many þingis worþi blame & in fewe þingis to be prayseid, worschip of fauour þe whilk he is not worþi with gladnes he suld not 20 take, bot if he erryd mad in mynde. ¶ If treuly hym-self woundyrfullly behaldanð in heet & swetnes of godis lufe he fynde meruelusly wax warme, And hely to go in-to lyfe contemplatyue, in þis also besily to stande, ¶ And þis also he has in mynde oulyr grete synnes 24 he has nott done or if he haue any done, be trewe penans he trow þai be elensyð: / þen treuly for worschyp of men hym behoues not to sorrow, ffor he was more worthy, þat is to say felischip of aungels. ¶ Qwo-so-euer is þus disposyð, no more suld ioy with a kynge to 28 sytt þen with a pore man. ¶ ffor to ryches he takes no hede and worschippes of men, bot vnto þe lyfe & medis of ilka man. ¶ He haldis it not grete to sehyne in gold nor to be vmbelappyd with grete menȝe to go in purpure to be glad in byschoppys aray treuly 32 holy in swete consciens, aH lykyngis & riches he settis before.

The righteous sit with the poor as gladly as with kings.

þat godis lufar, þe warld, idylnes & irksumnes forsakis; and of ypocritis & couetus men. [Cap. XI.]

Love is as strange as death.

IN þe cantikyls it is sayð: ‘lufe als dede is strange, And lufe is 36 hard as heH.’ ¶ Dede treuly kyllis þe whik, heH sothely spares not þe dede. So certanly þe lufe of god: mane þat it parfitely

Examine yourself,

[Fol. IX. a.]
 and when you
 see you are
 blame-
 worthy, re-
 fuse honour.

rauischys, not onely it kyllis fro lufe growndly of þis warld, bot The love of God kills love of the world.

alssso to þe warld slayne & to heuyn qwhikynd to suffyr for god

tribulacion & warldly wrechidnes fuþ mikyH it stirrys. ¶ Qwhar-

4 for what-so-euer þou be þat hopis þat þou lufes criste, to þis take
hede; for if þou behaldit ȝit earthly þinges with likynge, & þi saule

hy þou fyndis also to suffyr wrongis or ellys dede, forsoþ godis
trew lufer þou scheuys þat þou art not. Sothely a treu lufer nouer

8 to þe warld dresses his ee, nor he dredis for god to suffyr aþ þat to
þe body semys hevy or hard, & ȝit he is not lettyd fro thoyth of

his lemmen Ihesu, qwha[þ]-so-euer to hym happyn. ¶ þou alsoþ The lover of God suffers hardship for Him.

owþer godis lufar art or with þi hole mynde dissyrs to be, alway

12 stody als mykyl as þou may be cristis grace, not to be noyd with study, by His grace not to be annoyed with irksomeness.

irksumnes, nor with ydilnes to be takyn. ¶ And if it some-tyme

happyn þat swete esines be not to þe in prayng or gude þinkynge,
so þat þou be of he mynde be songe of holy contemplacyon &

16 singe þou may not as þou was wontt, Cees not ȝit to rede or pray, or Cease not to pray and do

ellis some oder gude dede inward or outward do, þat not in-to idil- good deeds.

nes or sleuyth þou scryth. Many sothely irksomnes has drawen to

idilnes, & ydilnes to negligens & wikkydnes. ¶ Qwharfore be þou

20 feruent alway in als mykil as in þe is, & haue not þi desyre bowed

to any-þing of þis warld þat may be had or desiryd. No man

treuly to god parfitly is knyttid qwhils he in desyre to any creature

warldly is bune. ¶ Some alssso þer ar þat outward semys to god

24 iunyð, And with-in to fendes þai ar gyfyn. þis ar similare & fals,

þat chalangis þe wreth of god. ¶ ffenyd forsoþ þai ar þat with

worde þe warld despisis & it with þer dedys to mykyl ar knawen [Fol. IX. b.]

to lufe itt. ¶ Of god spekanþ þai wiþ be sene, & with-in in so

28 mikiH ar takyn with lufe of mony þat also sum-tyme for þe weght yet strive for

of ij halpens þai stryue. þe whilk opinand þer mouth to god

desyres & barly charite wantand, qwhils þai no heet of faith &

charite hauys, þame-self in gate moste holy, & clethyng & speciH

32 þai schew. þis alssso more-ouer þame-self hostis stedfast in lyght

dises, bot when þa cum þerto, qwhere sonest þai suld gayn-stand,

þere tityst ar þai brokyn, & þere þai faþ: / And þen opinly it is

scheuyd be-fore þat was hyd. ¶ Qwhen þai also in riches flowe

36 and with riches ar fed, ȝit þa say þai ett fuþ lityH & þat þa haue so

grete þoght þat aþ þis warld is bot vanite, þat as þa say vnneith for

febulnes þa may last. ¶ DesauaebayH alssso þai ar, for warldly

wisdom þai haue, & in þat þa begile, þat with oþer waytyngis þai ar

40 not perseuyd, in als mckyH as þai ar war & eschew losse of warldly

If bound in love to any worldly creature, you cannot be knitted to God.

The lover of God suffers hardness for Him.

Thou, Lover of Christ,

study, by His grace not to be annoyed with irksomeness.

Cease not to pray and do

good deeds.

If bound in love to any worldly creature, you cannot be knitted to God.

Some talk of God, and will

yet strive for hapence.

They put on the outward seeming of holiness, but have neither faith nor charity.

gude, vndyr þe tity^H of gostely rest couetis hydand^k in despyte of þinges euerlastinge. ¶ Bot slyke, þof aH þai lurk^t to a tyme, withouten doute longe before þe ende or at þe lest in þe ende qwhat-
4
Those who do
alms to be
seen of men,
provoke the
wrath of God. kynns þai hauⁿ bene þai saH appere, þe whilk^t almus þat þai do or any odyr dede in sight^t of men, þa do þat^t aH of men may be sene. And worshiply like prouokes þe wreth of god, for þai holy desirand^k not to be, bot to bee sene, & with-in, wher god sees, wantand^k trew charite, þer awen Ioy not goddis þai chalange. ¶ fflH hard^k treuly 8 it is a wynnynge craft^t or office to hauⁿ & not to be couetus.

¶ Qwharfore oft-tymes prestis ar defamyd^k emong^t þe pepy^H þat^t þof þa be chaste þa ar fun couetus, if þai be large þai ar made lychurs. And oft-tymes it^t happyns þat^t þe ordyr of^t presthole takyn deppar 12 in¹ synne, in so mykil þai faH als þe he degree vnworthely þai hauⁿ takyn./ Not^t few treuly with noyus couetys sett^t on fyre, vndyr colur of sekenes or pouerte þat^t may com, þer gudys þai say þai geder þat^t sodan wreichidnes þai may eschew; bot of fendys þai ar begilde: 16

not^a
Covetous
priests are
blamed,
and their fall
is propor-
tional to their
former un-
earned great-
ness. for both^t warklly gudes þai loos, and dyrknes þat^t þai drede þai rynde in-to, ¶ ffor god, his seruandis þat^t delyuers in þer sight^t, before þai see not^t. & þat^t is warst of aH: whils þai with-in with warklly couetys ar fulfillyd^k, with-oute þai fene þam-self with tokyn 20 of halynes to schyen. ¶ Bot þat our lordis seruand is, In our lorde tristis, & gudes þe whilk he has ouer his nede, to þame þat^t it nedis he sparpy^H. ¶ þe seruand^k treuly of þe wark^k aH þat^t he has to his couetis vnaby^H to be fulfyld^k stodys iH to kepe, þat^t he is so grete a 24 chinche þat^t he dar not^t ete bot^t foule & scarsly, þat^t so he sparand^k mykiH mone may gedyr. And þies þai ar þat^t þe psalme schamys sayand^k: *Inimici eius terram lingent*, þat^t is to say: ‘his enmys þe erthi saH lykke.’

28

þat^t lufars of god with hym shall deem, & of lufe of konynge be labour^t gettyn, & of god. And þat^t a trew lufar nowder with fastynge nor abstinence or counsel & presumption erris not nor is be- 32 gillyd.
[Cap. XII.]

Lovers of
Christ are at
rest
[Fol. X. a.] **M**Ans saule of gode² onely takar, Any-þinge les þen god may not fulfy^H, wharfore erthly lufars never ar fulfillyd^k. Rest^t þerfore of criste lufars is qwhils þer hartis in lufe of god be desire 36

¹ MS. in in² MS. gude

& þoght is festynde And lufand & byrmand & syngand it behaldis. while their thoughts are fixed on Him, and heavenly music ravishes their souls.

¶ Swettest for soth is þe rest whilk þe spirit takys qwilst swete sownd godly cums douñ in whilk it is delityd, And in moste 4 swete songe & playfull rauischyd is þe mynde to synge likeyngis of lufe euerlastynge. Now forsoþ in mouth sowndis agayne þe loue-

yne of god & of þe blist maydin in qwhome more þen may be trowed it is Ioyd. And þis no meruail happis whilst þe hart of þe 8 singar groundly with heuenly fyer is byrnd And in-to his lyknes is figurde in þe whilk aH swete songe is & mery, in sauour heuenly moystand owr affeccion; ¶ And wherfore withinward delitys he

12 folowes, & in songe & þoght he Ioyes in byrnyng of lufe. ¶ His The heavenly singer's joy is in his burning love to the 'deality' incredible,

treuly to aH dedely is vntrowabyH, / & he þat has þis not trowes not

þat any þinge so swete & fuH of swetnes A man to take zit beand in body þat wiH rote & with þe fetyr of dedlynes is greuyd. ¶ þe havar also meruails, bot for þe gudenes of god vnabyH to be talde he 16 is gladynk þat plentevosly gyfis his gude & not vmbreydis, of whome he takes aH þat he felis. ¶ fforsoth when he þat grete þing [has]—& treuly it is cald grete, for varely to dedely nehand it is vnkawen—if it want neuer he trouys in prosperite to be;

20 alway in lufe he longis; whilst þat he wakis besily, Oudyr he syngis or of lufe he þinkes and of his lufer, bot and he be allone, more sweetely he synges. ¶ Truly for þe tyme þat any man þis haft takyn, Aftirward fully saH never go fro itt, bot euermore saH byde 24 heet, swetenes or singing if aH þis be noght nere. ¶ Treuly al þis Once taken, it never quite leaves him.

bidys to-gidyr, bot if þai be repressyd with fuH grete sekenes of þe hede or of þe breste or of þe syde, or with grete hongyr or pirst with þe whilk þe flesch is brokyn, or with to mykiH colk or hete or 28 with trauayl þai be lettyd. ¶ Hym þerfore it behoues þat in godis lufe wiH syng & syngandly lufe & byrne, in wildernes to be, & in to mykiH abstinence not to lyfe, nor to be gifyn on any wyse to superfluite or waste./ Neuer-þe-less bettyr it wer to hym in lityH

32 þing vnkawynge mesure to passe, whils he with gude entent dose it to sustene kynde, þen if he for to mikyH fastynge began to fayH, & for febilnes of body he myght not syng. ¶ Bot with-oute doute, he þat to þis is chosyn, with falshede of þe fende noudryr in 36 ettyng nor in absteynynge is ouercomen. ¶ þe trew treuly lufer of criste & of criste taght, with no les stody is war of to mikyH þen of to lityH; with-outyn comparison treuly more mede saH he be worthy with songfuH ioy prayand, behaldand, redeand & þinkand

40 weH bot discretely etand, þen if he with-outen þis euermore suld Those who rejoice in God's love should live sparingly in the wilderness, but should keep the body in fit condition for heavenly song, though feeding rather too much than too little,

eating directly, not fasting too much.

I should not feign holiness where none is.

[Fol. X. b.]

Yet fasting is good to subdue fleshly lust.

Death of evil love belongs to him that gives heed to contemplation; Christ lives in him.

Lord, come down! come, my beloved, lift me from my heaviness.

He who joys in God is inspired by the Holy Ghost,

he shall not stray.

fast, brede allone or herbys if he suld ete & besily suld pray & rede. ¶ Ettyn I haue & dronkyn of þis þat semed best, not for I lufed likyng, bot for kynde in godis seruys suld be sustenyd & in loueynge of Ihesu criste, conformand me to þame with whome I dwellyd in gude maner for criste, & þat I suld nott fene holynes wher none es, nor þat men suld not me prays to mykil wher I wer fuþ litiþ to prays. ¶ ffro dyuers alssو I haue gone, not for þai fed me comonly or on hard maner, bot for we haue not acordet in maners or for som oþer cause resonabyH. Neuer¹-þe-les I dar say with blissyd Iob: 'folis haue despisyd me,' & when I had gone fro þame, þai haue bak⁴-bittyn me: neuer-þe-les aschamyd saH þai be when þa se me þat haue sayd þat I wald not abyde bot wher I myght be delicately fed. Better treuly it is to se þat I despysē, þen to desire þat I saH not se. ¶ ffastinge no meruayH is fuþ gude, desyres of fleschly lust forto kest⁵ downe And wylde lychery of mynde forto make taame. In hym treuly þat goos in-to þe heght¹⁶ of contemplacioñ be songe & byrnyng⁶ of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yH affeccion to hym longis þat⁷ to contemplacioñ takis hede, whos saule also with-in in-to A-noþer Ioy and a-noþer forme now is turnyd; he lyvis now not²⁰ hym-self, crist⁸ treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he faylis for swetnes, vnneth he is for lufe. ¶ His saule it is þat says: *Nunciate dilecto quia amore langueo*, þat is to say: 'scheu to my leman, þat I for lufe longe,' to dy I desire, to be loused I couet, to go ful gretely I ȝerne. Behalde, for luf I dy. Lorde, cum downe! Cum, my leman, lyft me fro heuynes. Be-halde, I lufe, I synge, I am ful hote, with-in my-self I byrne. Haue mercy on me wrech⁹, bidding¹⁰ me before þe to be broght. ¶ He þat þis ioy has & in þis lyfe þus is gladdyn¹¹, of þe holy goste he is inspiryd, he may not erre; what-euer he do, leefful it is. No man dedely so gude counsayle to hym may gyfe Als þat¹² is þat he in hym-self has of gode² vndedly. ¶ Odyr treuly 32 if þa to hym wald gif counsale, with-outen doute þai saH erre, for þa ha not¹³ knawen hym: / he treuly saH nott erre, & if he wald to þer skyllis gif assent, of gode² he sal not be suffyrd, þat to hys wiH constrenys hym þat it he pass not. Wharfore of slike is sayde: 36 *Spiritualis omnia iudicat & a nemine iudicatur*, þat is to say: 'þe gostely man aH þinge demys, and of no man he is demyd.' Bot no man of so grete presumpcioñ be þat he hym-self¹⁴ supposis slikon

¹ & resonabil struck out before Neuer

² MS. gude

to be, þof all þe warld^k parfitely he haue forsakin & þof he haue led solitary lyfe vnabillly to be repreued^k & þose he haue gone in-to behaldynge of heuenly jinges. ¶ þis grace treuly to all contem-
 4 platife is not granty^k, bott seldom & to moste few, þe whilk^k ly Yet God's
rest of body takand^k & of mynde, to þe wark^k of god be strength of grace is not
lufe onely ar chosyn. ffor hard^k it is sothely slike a man to fynde ; granted to all
& for þai ar fewe, full dere þai ar had, desiraby^H & louyd before who live the
8 god & man ; bot aungels alsso Ioys in þer passing^t fro þis warld^k to contempla-
whome becumes aungellis cumpany. ¶ Many forsoth þer ar þat
off[^t] in gret^t deuocion & swetnes to god þer prayers offyr / &
swetnes of contemplacion prayand^k & þinkand þai may fele, þe
12 whilk^k alsso rins not aboute, bot bidys in rest.
Yet God's
contempla-
tive life.

That no man calle deme odyr, bot to god gif louyng ;
And of ayth desyrs of godis lufe, & of womans
cumpany be eschewyd. [Cap. XIII.]

16 If any man holily lyue & riȝtwysly, Alssو warst synnars despise Let no holy
he nott. ¶ þai treuly tempyd faȝt, for þai haue no grace of man despise
gaynstandyne, þof all be þer awen malyce fro gude to yH þai¹ turne even the
þame-self. No man may wel wyrk & god lufe & chast be, bot if [Fol. XI. a.] worst sin-
20 god þat to hym gyfe. ¶ þou also þat bolnis in pryd for þou has
done weȝt, for þi-self fro fleshly lustys þou haste restrenyd, And Take not
scharp penance þou hast suffyr, qwharefore of mans mouth þou has praises;
takyn praysing : haue mynde for bot if þe gudelynes of criste þe except for
24 had ouercouyrd, in-to als many illis or in-to wars als he þat is fallyn Christ's help
þou suld^k ha fallyn. ¶ Of þi-self treuly þou has no grace of gayn- you would be
standyng, bot of hym to whome is sayde : *Diligam te domine, fortitudo mea,* // 'þe, lorde my strength, I saȝt lufe.' // Wharefore if as bad as the
28 þou noȝt haue þat þou haste not takyn, why prydis þou þe als þou worst.
it had not takin ? ¶ I forsoth to my god dois þanking^t þe whilk^t, Thank God
with-oute my merit^t, for my gude and his worship, his chyld so for His chas-
had chasty^k, his seruand so has ferid, þat it semys fuȝt swete to me tisement of
32 warldly liking^t þat ar both^k few & sone slippynge to fle, in so mykiȝt you.
þat payns of heȝt þat ar boyth^k many & neuer salȝt ende I myȝt be
worthy to eschewe ; ¶ And ȝitt^t agayne þat so me has taght^t &
vertew techinge has gifyn þat þis present penance And tribulacion
36 gladly I sul bere, in so mykiȝt þat to euerlastingt delectacion &
prosperite most fuȝt, ful liȝtly I myght cume—ffor, if we wiȝt, lyghtly

¹ MS. to

& with-oute grete scharpnes we may in þis life parfisely forþinke
And our-self clems, whils we als mykiH as we may wytis destroys.

¶ In tyme treuly to cum, if we be not here clensyd, þat þe apostilH
is trew we saH fynd, sayand þies wordis : ¶ *Horrendum est incidere 4
in manus dei riuentis, // ‘ Horribil it is to fall in þe handis of god¹*

Foolish was
my youth,
vain my
childhood,
and my early
manhood un-
clean.

of lyve.’ Lord god, of me haue mercy ! My ȝouth was fonde, My
childhode vayne, my ȝonge age vnclene ; bot now, lorde Ihesu, with
þi holy lufe my hart is enflaumyd And my renes ar chaungyd, And 8
also my saule now wiH not touche for bytternes befor þat was my
fode, and myne affeccion now is slike : bot synne no-þinge I hate,
noȝht drede I bot to greue god. I ioye not bot in god, I sorou not
bot for my synne ; no-þinge I lufe bot god, no-þing^t I trist^t bot 12
hyme ; no-þinge me heuys bot synne, no-þinge me gladyns bot
criste. Neuer-þe-les now late of thre wymmen worthely worþi

Three women
reproved me,

repreve I toke. ¶ One me repreuyd, for I, couetand^t þer wodnes to
correct in waste & softnes of cleþyng^t, þer vnmanerly aray to mykiH 16

for complain-
ing that one
wore horns
(*Planché*,
Cycl. ii. 125;
Fairholt
(1846), 530),
that another
had great
paps, and the
third because
I threatened
to touch her.

I beheld^t ; þe whilk sayd þat me agh^t not so mykiH þame to behalde^t
þat I myght knawe whedyr þai war hornyd or none—& als me þinke,
wel me sche repreuyd, & made me aschamyd. A-noþer me repreuyd^t
for of hir gret^t pappys I spak als þai had me delityd ; þe whilk 24
sayd what þat wer to me if þa wer grete or smal^t?—& þis also riȝt-
wesly spak^t. ¶ þe thir^t, me touchand in play, be-cause I thrett als
I boystusly hir wald^t touch or tochyd, sche sayd : ‘ A rest, broþer,’
als qwho say : to² þin astate, þat is to say of religyon, it longis not
with wymmen to play—And scho alssو not vnworthely me has con-
fusyd. Sothely me agh^t rather haue suffyrd^t þen ogh^t haue done
agayn. fforsoth comand vn-to my-self, to my godd I do loueynge,

[Fol. XI. b.]

for be þere wordes he taugh^t me gude, and swetter way to me has
scheuyd þen I before knewe, in so mykeH þat—cristis grace in me
wyrkyng—repreueabyH in þis party before wymmen I saH not be

A 4th woman
despised me
for my only
talking, and
not doing.

fun. ¶ þe four^t woman to whome in party I was famyliar, not me
repreuynge bot als wer me despysinge sayd^t : ¶ ‘ noȝht has þou bott 32
fayre sight^t and fayre worde, deyde has þou none.’ ¶ And þefore
bettyr I trow þere specialte to wante þen in þer handys to faH, þat
can-not^t maner keep in lufe nor in despyte. ¶ To me treuly þis has
happynd for [I] þer hele has soȝt, not þat I in þame any þinge vn- 36
lawfully I ha desyrd^t with whome some whyH my bodily sustenans
I haue takyn.

¹ MS. good^t

² MS. to to

þat lyfe solitary or hermetis, comon lyfe & mengyd,
passys; And how it comys to fyre of lufe, and of
swetnes of songe. [Cap. XIV.]

4 **S**wm has bene, & ȝit paraunter on lyue ar, þat comon lyff alway Some praise life in common above life alone;
settis before solitary lyffe, sayand vs aw¹ to gedyrryngis to rynne, if we to he perfeccioñ desyre to cum. Agayns qwhome it is not̄ mikiñ to despote, be-cause þat lyfe only þa bere vp with loue-8 ynge, þe whilk ouder þa couet to kepe, or at þe leſt full lityñ þa knew. Solitary lyffe treuly þerfore þai prays not̄, for þai knew it not̄. ¶ A lyffe treuly þer is þe whilk̄ no man in flesch lyfand̄ may knew, bot he to whome of god it is gifyn to haue; And no man 12 soothely of þis pinge treuly demys, of þe whilk ȝit he is vnsikyr what & on what̄ maner it wyrkis. With-outen doute I wote: if þa it knew, more þen oper þai suld̄ it prays. Odyr wars erre þat solitary lyffe to repreue & sclauder cessys not̄, sayand *Ve soli*, þat is to say ‘wo 16 be to man allone!’ not̄ expownyng ‘allone’ þat ‘with-oute gode,’ bot ‘with-oute a fela.’ He treuly is allone with whome god is not̄, ‘Alone’ means ‘with-out God,’ not̄ ‘with-out a companion.’ for when he fallys in-to dede, be-lyue to turmentry he is takyn, & fro þe ioyfull syght̄ of god & of his sayntis he is spard. ¶ fforsoth 20 he þat for god solitary lyffe chesys, & it̄ ledys in gude maner, not wo, bot fayr vertu is nere, / & mynde of Ihesu name besily sañ delyte; & þe more þat lyf with-oute mans solace to take þa drede not̄, þe more sañ be gyfyn with̄ godis comfortinge to be glad. 24 ¶ Gostly visitacion forsoth oft-tyms þa take þe whilk̄ in cumpany set playnly knewes not̄—wharfore to a lykand saule it is said̄: *Ducam eam in solitudinem & ibi loquar ad cor eius*, / þat is to say: ‘I sañ it lede to wyldernes & þer sañ I speke vnto his hartt.’ Sum 28 treuly be gode ar taght̄ for criste wildyrnes to desire, A singuler purpos to halde; þe whilk̄ soyne, þat þa more frely & more deuoutly to god may saryf̄, comon clethinge of þe warld̄ forsakyn, Añ transitorij þingis þai despise & kestis a-way, And temporañ in heght 32 of mynde þa go abowne; euerlastynge Ioy onely þai desyre, to deuocioñ & contemplacioñ only þai ar gifyn, & to lufe criste Añ þe stody of þer lyfe þai cesse not̄ to occupi. ¶ Of whome full many, þof añ emongis men full fare þa dweñ, ȝit fro heuenly desyrs þai 36 stumbyñ not̄, for þer myndis fro wickyd conuersacioñ ar full far. ¶ Rightwes hermytis alssō singuler purpos haue: in charite of god & of þer neghburgh̄ þai lyfe; warldly praysynge þai despis; Als

The solitary despise transitory things and give themselves to devotion.

¹ MS. not ay

[FOL. XIII. a.] mykiH as þai may, mans sight^t þai flee / ylk man more worthy þen
 þame-self þai hald^t, to deuocion contynuly þer myndes þa gyff,
 ydnelnes þai hate, fleschly lustis manly þai gaynstand, heuenly þai
 sauour & byrnyngly sekys, / erthly þai couet^t not bot forsakes, in 4
 swetnes of prayer þai er delityd. Treuly som of þam swetnes of
 endles refreshyng felys, / & treuly chaste hart & body with þe
 vnfly^t ee of mynde heuenly citesens & god þai behald^t. ffor þe
 bitter drynke of penance grete labour þa hane lowyd, now with lufe 8
 of he contemplacione sett ofyer, onely to god to take hede & cristis
 kyngedome to byd þa were worthi. / Hermetis lyffe þerfore is
 A hermit's
life is great,
if it is greatly
led.
 grett^t, if it gretely be done. And treuly, blissyd maglorius, þe
 whilk was fuH of miraclys & fro his childhod with sight^t of aungels 12
 glade; qwene after þe prophecy of his fourme fadyr, saynte Sampson,
 The Archbp.
St. Sampson
gave up his
archbischoprie
and led a
hermit's life.
 [he] was made Archebyschop & goddis kyrk^t worthely longe has
 gourynd^t, warnyd be an Awngel hym visityng, hys Archbeschoprik^t
 left^t, hermyts lyfe he chas, And in þe ende of his lyfe his passyng 16
 to hym betokind¹ was. Alssو sant Cuthbertt, fro hys byschopryk^t
 to Ankyr lyfe he went. Slike men þerfore if þai for more mede to
 haue þus haue done, who of gude mynde wiH be hardy Any state in
 holy kyrk^t solitary lyfe to sett^t before? In þis treuly with none 20
 vtward^t þingis þam-self þai occupy, bot^t onely to heuenly contempla-
 cion^t þai take hede, and þat in cristis lufe besily þai be warme, And
 wardownly besynes parfiteley sett behynd^t. // Qwharfor with-in þam-self^t

Sweet melody
cheers the
hermit.

heuenly noyes soundis, & fuH swete melody makis mery þe solitary 24
 man, for þe whilk emongis many seet clateringis distractis & bot
 seldom sofyrs to þink^t or pray. Of whilk solitary þe psalme in
 songe of lufe spekis sayand: 'I saH go in-to þe place of þe meruel-
 lus tabernakyH, in-to þe hous of god.' ¶ And þe maner of going in 28
 songe & songely loueynge he descriyues sayand: *In voce exultacionis*
& confessionis, / þat is to say: 'in voys of gladnes & of schriftt.'
 And þat onelynes is nedfuH with-outen noys & bodily songe to þat
 þat mane þat sowndly Ioy may take & hald^t Ioyand & syngand, In 32
 a-noþer place opinly he scheuys: *Elongau inquit fugiens & mansi*
in solitudine, þat is to say: 'fleand^t my-self I haue with-drawen &

He strives to
burn with the
Holy Spirit's
fire;
 in wildernes I haue dwelt.' ¶ In þis lyfe treuly he is besy to
 byrn in fyre of þe holy goste, & in Ioy of lufe takyn & be gode 36
 comfortid^t to be glad. ¶ Treuly þe onely parfite man in godis lufe
 hugisly byrns, & qwhils abowñ hym-self in passyng of mynde be
 contemplacion^t he is takyn, vnto þe swete sownd^t & heuenly noys

¹ MS. betokinge

Ioyand^t he is lyft^t. And slike one forsothe to seraphin is likind^t, he is like the Seraphim,
 byrnand^t forsoith with-in hym-self^t in charite with-oute comparison.
 & most stedfast, qwhos hart^t is figur^t to godly fyre, byrnand^t And
 4 lyghtand^t ful byrnantly in-to his lufe is borne. ¶ And forsoth he
 saH be takyn sodanly aftyr þis lyfe to þe he setis of heuenly citesens,
 þat in place of lucifere fulþ brizþ [he] may be; for so grete byrn- and shall fill Lucifer's place in heaven.
 nand in lufe more þen may be scheuyd^t, only Ioy of his makar has
 8 socht^t, & mekely goand^t a-bowe synnars hym-self not^t rasyd^t. [Fol. XII. b.]

Of praysynge of solitari lyfe & of fyrst lufars þerof,
 And þat godis lufe in heet, songe, & swetnes
 standis; & þat reste is nedefull, & slike fro Iapis
 12 ar savyd & in prelaci ar not sett. [Cap. XV.]

Sant Iob emonge turmentry taght of holygoste, comendacion Job, inspired, praised,
 of many maner of harmetis knyttis in one sayand^t: *Quis dimi-*
sit onagrum liberum, &c., þat is to say: ‘qwho left þe wylde
 16 Asse free, & hyr bandys lousyd?’ &c. ffyrst^t þerfore he comendis
 of þe frenes of grace, when he says ‘who leet^t þe wild ass lows.’
 ¶ þe secund^t of puttyng^t a-way fleshly desyrs, when he sayes ¶ ‘&
 20 his bandes lousyd.’ þe pird^t of solitary conuersacioñ, qwhen he putt^t
 to: ¶ ‘to hir he gaf a hous in wildyrnes.’ ¶ þe fowrt^t of desyr of
 endeles blystnes, when he sayes: ‘And his tabernakyH in lande of
 saltnes.’ ¶ Salt treuly þirst slekis not, bot^t encressis: And so þis,
 þe more þat any-þinge of swetnes of lyfe euerlastynge þa haue now
 24 takynn, þe more to haue & taste more þa desyre.

¶ fforsoth Iohan Baptist^t, prince of hermytis after criste, in no John the Bap-
 desyre tariand^t, solitary lyfe chasse. & odyr alssو has chosynne, like tist chose a hermit's life.
 a bresse, þe whilk^t, salomon sayinge, ledar and comawnder he has
 28 not, & be cumpans he gos furth^t of giftys & vertew. ¶ Bandis
 treuly þer ar of kynde and synne, þe whylk in þame our lorde has
 lowsyd^t, and bandys of charite has confermyd. ¶ þe hous alssو of
 wildyrnes may be sayd^t rest of a synnar, ¶ for holy hermyts fro Hermits are parted from strife and sin.
 32 worldly stryues & synnys ar sondyrk^t, swetnes of clere conscience
 criste itt^t gyfand^t þa take &, Ioy of lufe euerlastynge syngand^t, in
 meriest heet^t refreschyd^t þai rest^t; And þof aH with scharp & fraward^t
 in body þai be prykkyd^t, neuer-þe-less songe & bymynge in saule þai
 36 hald^t with-out birsyng^t. A-noþer il wildernes þer is of pryle: when
 any man Awdry hym-self before aH oþer prefers, or þat^t he has to
 myght of his fre wiH Ascris, of whome is sayd *Ve soli*, / ‘wo to

Allone!' if he fale, he has no helpar vp. In beginyngt treuly of an
 ·harmetis turnyng—I say not of rynnars aboute, þat ar sclaunderes
 of hermyts,—with many & diuers temptacioñ ar made wery; bot
 after þe tempest of yþ meuyng, god schedis in bryghtnes of holy 4
 desyrs, / þat if þa manly þam-self vse in wepynge, þinkyng &
 praynge, cristis lufe onely sekand, After a litih whyle to þam-self
 more saH þai be sene to lyue in likyn[ges] þen in wepeyng or
 strayntes of labour. ¶ Haue treuly þai saH qwhome þai loueyd, 8
 whome þai soght, whome þai desyrde, & þen þai saH ioy & not be
 heuy. Qwhat is it treuly to ioy, bot goyd desiryd to haue, of it to
 þink, / in it to rest? Swete no meruayl is þat myrth wher trew
 lufers acorde & mery solas of lulely touchynge is vnabyH to be 12
 tolde, truly it is desyre of byrnand lufars, & sight ayder of odyr &
 spech to þame is swete abowe hony & hony-kombe. Ieremy treuly
 solitary lyfe commandand says: ‘goyd it is to a man when fro hys

*They have
Him they
sought.*

*Jeremiah
praises soli-
tary life.*

[FOL.XIII.a.] zonge age he has borne þe zokt of god: he saH sytt solitary & be 16
 in pes, for he (be desyre & behaldynge of þinges euerlastynge) hym-
 self has raisyd abown hym-self.’ Qwharof in scripture it is writyn:

¶ *Natus non est in terra quasi enoch, þat is to say: 'in erth als*
enok is none borne'—forsoth fro þe erth for he is takyn. ¶ ffor 20
 men contemplatyfe ar odyr hear, both in excellencie of wark & hart-
 lynes in lufe. ¶ Lufe forsoth in hart dwellis of þe solitary, if he

*Love dwells
in the soli-
tary's heart.*

of vayn lordship no-pinge seeke. Here groundly he byrnis & to
 lyght longis, qwhils he þus clerely heuenly saurys & honily syngis 24
 with-oute heuynes, Als seraphin cryinge offerand to his nobil lufer,
 for lyke in lulely mynde: ‘be-halde, loueand I byrne, gredily
 desireand.’ þus with fyre vntrawd & þirland flawme is byrnyd þe
 saule of a lufer; aH þingit gladins & hevynly sparkyls, nor ende 28
 I make happily desiran, bot aH-way goand to þat [I] lufe, dede vnto
 me is swete & sikyr. The holy solitari forsoith, for he for hys sauyour

*The hermit
shall sit
among
Angels in
heavén,*

in wildyrnes suffyrd to sytt, an excellent, goldy seet in heuyns he
 saH take emangis ordyrs of Aungels. ¶ And for he with foule 32
 clothes for lufe of his lorde is cle, A kirtill to his helis euerlast-
 yng & in clerenes of his makar wroght he saH do on; & schynynge
 in face ful meruellus he saH take, for his flesch tamand, his face
 pale & lene to haue he schamyd not; A mantill also moste fayre, 36
 with precius stones in-wovyn, for despisyd clothes emonge þe
 myghty of paradis he saH bere with-outen end. And treuly for he,
 vyce voding and in iolite of þis lyfe not borionand, spicis of synne
 playnlly has out caste in by[r]nyng of lufe of god aHmyghty, 40

heuenly sounde moste swete in hym-self he toke, ¶ And sounde of syngars in charitefu^h songes in-to his mynde swetely was worshiply insched. Boldly þerfore with-outyn dreed fro þis exyle he goys,
 4 Aungels songe in his eend herand, & he þat byrnynglyest loyvd with aun[gels] goand in þe ha^h euerlastyng fu^h worthely to most Ioyfu^h degré sa^h be takyn, þat he may be with seraphin in a fu^h heghe seett. ¶ Als I forsoth in scripture sekand myght fyn^d &
 8 knew, þe hy lufe of criste sothely in thre þingis standis : In heet, In songe, In suetnes. And þies thre, I am expert in mynde, may not longe stand^d with-oute grete rest, As if I wal^k standard^d & goand in mynde behald^d or lygandly, me þoght my-self I wantyd fu^h
 12 miky^H þerof & as me semyd desolate ; wharfore strenyd be neyd, þat I in he deuoeyon þat I myght haue myght abyde, I chase to sytt. ¶ Caus of þis I know we^H : for [if] a man sum-tyme stand^d or walk^t, his body waxis wery, & so þe saule is lett^t And in maner
 16 yrk^t for charge, & he is nott in hee rest^t, & feloandly nor in parfytnes, for, after þe philosophir, sittynge or restynge þe saule is made wys. Knew he þerfore þat zitt more standynge þen sittynge in god^d is delityd, þat fro þe heght of contemplacioⁿ he is fu^h fare. ¶ Qwhen [Fol. XIII.b.]
 20 treuly¹ in þis thre þat ar tokyns of lufe moste parfyte, þe he perfeccion of cristyn religyon with-outen a^h doute is fun, and I now after þe litylnes of my capacite þo thre, Ihesu grauntynge, has takyn, neuer-þe-les to sayntis þat in þam has schinid^d I dar not my-self
 24 make evyn, for þa peraunter more parfitely þame has takyn. ¶ Zit sa^h I be besy with vertew þat I may, more birnyngly to lufe, to synge more swetely, þe swetnes of lufe more plentuously to fele. ¶ Ze err, bredyr, if ze trowe none now so holy as prophetis or Appostillis
 28 has bene. ¶ Heet sothely I ca^h, qwen mynde treuly is kyndyl^d in lufe euerlastynge, & þe hart on þe same maner to byrn not hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys felynge of byrnyng lufe. / Songe I ca^h, when in a plenteuous sau^h swetnes of euerlastyng lovyng with byrnyng is takynn, & thoyth in to songe inturnyd, & mynde in to fu^h swete sounde is chaungyd.
 ¶ þis to in ydilnes ar not gettyn, bot in he deuocion ; of the whilk þe þird, þat is to say swetnes vntrowyd, is nere. ¶ Heet treuly &
 32 36 songe in þe sawle causes a meruellus swetnes ; & alssو of fu^h grete swetnes þai may be causyd. þer is not treuly in þis plentevusnes any deseytt, bot rafter of a^h dedis endly parfytenes—Als sum of lyfe contemplatyf vnkonynge be þe feend^d of þe mydday in a fals

and shall
hear their
song as he
dies.

not^a
The love of
Christ con-
sists in heat,
love, and
sweetness.

Strive earn-
estly for these
three.

Heet

Songe

The first two
are gained by
devotion,
Sweetnes
and beget the
third.

¹ MS. he treuly

swetnes & fenyd ar desauy^d, for þa trow þam-self fu^H hee when þai ar law. ¶ Bot þe saule in þe whilk^t þe for-say^d thre þinges to-gidyr ryne, playnly bidys vnhabit^H to be þirly^d with arowys of our enmy, besily to þe louer whills it^t is pinkand^d, ¶ with my[nde] vnsmytyn 4 to henyns þe self itt^t raises & stirris to lufe. ¶ And meruail^H ȝe nott^t if to þe sau^H ordand^H in loue melody be send^d, & þof it^t take continually comfurthabi^H songe of þe lemmian, it lifys treuly heuynly cled^d als it wer nott^t vndyr vanite, ȝa so þat^t it^t byrnys with-outen 8 end^d in to heet vnmade & neuer fallis. ¶ When also it vneeseyng^d & byrnyngly lufys þat^t, as before it is sayd, in þe selfe it felis happiest heet^t & itt^t knawes þe self sotelly byrny^d with fyre of lufe endles, feland his moste belouyd in swetnes desyrd^d, in to songe of 12 ioy meditacioⁿ is turnyd, and kynde enuwid in heuynly m[i]sth is vnbelappyd. ¶ Qwharfore þe maker to it^t has grannty^d, whome with a^H hart^t it has desiry^d, with-oute drede to pas [&] hevines fro þe body abi^H to royt^t, þat^t with-oute heuynes of dede þe ward^d it may 16 forsake þe whilk^t, frende of light^t & enmy of dyrknes, no þing^t bot lyfe has louy^d. ¶ His maner of men forsoth þat^t so hee to lufe ar takyne, nowdyr to office nor prelacy with-out-forth aw to be chosynn, nor to any seculer herand^d to be cally^d. ¶ Treuly þai ar 20 lyke þe stone þat^t is cally^d topazius, þe whilk^t seldom is fun, & þerfore more precius & fu^H dere it is had; in whilk^t too colors ar; one is moste pure als gold^d, & þe toþer clere als hevyn when it^t is bright. ¶ & a^H clerenes of a^H stonys it^t ouercomys, & no þinge fayrer is to be 24 hald^d. ¶ If any treuly it wald^d polysch^H, it is made [dym]; & treuly¹ [Fol. XIV.a.] if it^t be þe self be left, his clerenes is withhaldyn. ¶ So holy contemplatysse of whome before we spake seldomest ar, & þerfore moste dere. To gold^d þai ar lyke for passynghe hete of charite, and to heuyn 28 for clerenes of heuenly conuersacion; þe whilk^t passys a^H saynts lyuys, & þerfore [ar] clerar and bryghtar emonge precius stonys, þat^t is to say chosynn, for þis lyfe only louand & hanand^d clerar þa er þen a^H odyr men þat^t ar or ellis has bene. Who treuly slike wi^H 32 polysch^H, þat^t is to say with dignite[s] worschip, þe heet^t of þame þai ar besy to lessynn, þer fayrnes & þer clerenes in maner to make dyme; if þa treuly worschip of principalite gett, for sothe fowlar & of les mede þa sa^H be made. To þer stodys þerfore to take hede 36 þai sa^H be left, þat^t þere clerenes may encres.

When the
soul loves God
burningly, it
feels heat,
love, and
sweetness.

Such lovers
are like the
topaz, rare
and dear,

[Fol. XIV.a.]
and are like
gold too.

Worldly
honours do
but dim
them.

¹ MS. & treuly & treuly

How & in qwhat tyme it is comyn to solitary lyfe, &
songe of lowe, and of chawngyng of placis.

[Cap. XVI.]

Q When I suld^t florisch^t vnhappily, & zouth^t of wakir age was In my youth
now cumen, grace of my makar was nere, þe whilk^t luste of God raisd me
tempora^t schape restrenyd^t, and vnto vnbodily halsynege to be from low
desird^t has turnyd^t, and þe saule fro law thingis lyftand to heuyns things to long
8 has^t borne, þat treuly more in desyre I schuld^t byrne to myrth^t for for eternal
euerlastynge, þen euer before in any fleschly cumpany or ellys bliss.
wardly softnes I was gladdynde. ¶ þe proces treuly if I wi^t I exhort men
scheu, solitary lyfe be-houys me prech./ þe spiryt forsoth, þis to a hermit's life.

12 haue & to lufe my mynde has sett on fyre; þe whilk^t hensforth for
þe maner of my sekenes I haue charged to lede. Neuer-þe-less I
duellyd emange þam þat in warld^t has floryschyd, & of þam food I
haue takyn. ¶ filaterynge alssō, þat oft-sythes worthy feghtars fro

16 he to law myght drawe, I haue harde. Bot þis for one oute cast-
ande, my saule is takyn to lufe of my makar; and desirand^t with
swetnes endlesly to be delityd^t, my sau^t I gaf þat in deuocion^t it
suld^t lufe criste. þe whilk^t forsoth of þe lemman it^t has takynne,
20 þat now to itt^t onlines swettist^t aperis, & a^t solas in whilk^t mans
errour enecressis, for noght itt^t countis. ¶ Wont^t I was forsoth, rest^t
to soke, þof a^t I wentt^t fro place to place. ¶ Cellis forsoth to leue Hermits may
for cause resonable, to harmetis is not iH, & eft, if^t it^t accorde, to þe change their
cells.

24 same to turn agayn. Some treuly of holy fadyrs þus ha done, þof a^t
þa suffyrd^t þerfor mans grochyng, neuer-þe-less not^t of goyd.

¶ YH treuly yH spekis: & þat alssō þa suld^t do if ryght^t þer þa had
abyd^t—for to þame custum it is. ¶ Of a prevay, þe coueringe put

28 by, bot stynk^t no þing^t fleys out^t: And yH spekand^t of hartis plente
spekys in whome lurkis venum of neddyrs. ¶ þis haue I knawen Backbiters'
þat þe more men ha fonnyd with wordys of bakbyttingis a-gayns abuse has
me more perfect in spirit.

32 þame moste bakbitars I hane had^t whilk^t faithfu^t frendis I tryst^t
before. ¶ ȝitt^t cessyd^t I not^t fro þo þingis þat to my sau^t was
prophetaby^t for wordis of þame, treuly stody I more vsyd^t, and
euer god fand I fauoraby^t. I cald^t to mynde þat is writtyn:

36 *Maledicent illi & tu benedices*, þat is to say: ‘ þai sa^t curs hym, & [fol. XIV.b.]
þou sa^t blys.’ And be proces of tyme to me is gyfyn grete profett
of gostely ioyes. ¶ Ifro þe begynnge forsoth of my lyfe-chaungyng^t

¹ MS. is

The begin-
ning of my
conversion
was 2 years
and 8 or 9
months ago.

In about a
year I felt the
heat of love,
while sitting
in a chapel.

Nine months
and more ago
I heard
heavenly
songs of love,

and then
burst out into
sweet song
myself.

My whole
time of con-
version has

& of my mynde to þe opinyng^t of þe heuenly dore,/ þat, þe fasse scheuyd, þe [ee] of hert heuenly þingis myght behalde & se what way my lufe it myght seeke and to hym besily desyre, thre ȝere ar ryn except thre monethes or four—¶ þe dore forsoþ ȝitt bydinge 4 opyn, vnto þe tyme in whilk in hart wereley was felt heet^t of lufe euerlastynge, a ȝere nerchand^t is passyd. ¶ I satte forsoþ in a chappeH & qwhilst^t with swetnes of prayer or meditacioñ mikyH I was delityd, sodanly in me I felt a mery heet^t & vnknawen. ¶ Bot 8 when fyrist I won[deryd] dowtand^t off whome it suld be, ¶ be longe tyme, I am expert^t not of creature bot^t of my makar it was, for more hote & gladdar I fonde itt. þat heet^t treuly sensibily swete smellynge vnhopingly, I was besy vnto þe inscheddyng^t & 12 takynge of heuenly sounde or gostly, ¶ þe whilk to songis longis of louynge euerlastynge & swetnes of melody vnsene—for knawen or harde may itt not be bot^t of hym^t þat^t it takys; whome behouys clene to be & fro þe erth departyd—half^t a ȝere, thre monethis & 16 sum wekys ar our-ryn. ¶ Whils treuly in þe same chappeH I satt, also prayand^t to heuyns with aH desire I toke hede, on what maner 20 I wote not sodanly in me noys of songe I felt, & likyngest melody heuynly I toke, with me dwellyng^t in mynde. Forsoth my toyth continually to myrh^t of songe was chaungyd, end als wer loueynge I had þinkand^t, & in prayers & salmys¹ sayand^t þe same sounde I 24 scheuyd, & so forth to synge þat^t before I sayd^t for plente of inward^t swetnes I bryst^t oute, forsoþ priuely, for allonly befor my makar.// I was not^t knawen of þame þat^t me saw, als in awntyrs, if þa had^t knawen, abowne mesure þai walde haue worschippyd^t me, and so 28 part^t of þe floure fayrist I suld^t ha lost^t, & into forsakynge I suld^t ha fallyn. Emonge meruayH has kachid me in þat^t þat^t I was takyn to so grete myrh^t whilst^t I was exiH, and for god to me gafe gyftis þat^t I couth nott [aske] nor I trowed^t any slyke þinge any man, not 32 holyest^t, in þis life ha takyn. þerfor I trowe þis to non medfully gyfyn bot freely to whome eriste wyH; neuer-þe-les I trowe no man þat^t takis bot if he specially þe name of Ihesu lufe & in so mikyH he worship^t þat^t neuer fro his mynde except^t in slepe he lat^t it pas— 36 to whome is gifyn þat^t to do, als I trow þat^t þat^t same he may fulfiH. ¶ Qwharfore fro þe begynnynge of my chaungyd saule vnto þe he degré of cristi^ts lufe þe whilk^t god grauntyng^t I myght atene, in

¹ MS. saluys

whilk degré with Ioyfu^{ll} songe godis loueynge I myȝt syng, fowre <sup>been 4 years
and 3 months.</sup> ȝere and aboute iij monethes I had. ¶ Here forsoþ with first degrees to þis disposinge bydis to a trew ende; after þe dede also it 4 salt be more parfyte, for here Ioy of lufe or¹ byrnyng of charite is begun & in þe heuenly kyngdome endyng most^t gloriouſ it salt [Fol. XV. a.] take./ And forsoþ in þis lyfe in þis degrés sett^t not litil profetis, bot into a nodyr degree itt ascenes not, treuly als itt were in gras 8 confermyd, als a dedely man may he restis. ¶ Qwharfor gras to <sup>Thanks and
love to God I
give,</sup> god, louyng^t to hym with-outyn cessynge desire I to gyff, þe whilk^t both in dises, heuynes & persecucioñ gyfis me solas, and emonge prosperites & flateringis with sikyrnes makis me abyde a crowen 12 endles. ¶ þerfore to Ihesu ioyand besily louyngis I ȝelde, þe whilk^t and to Christ, me, leest & wretþ, has wochyd-safe with swete ministirs to menge, þe whilk^t songis of melody of þe spirit, bot^t hewynly, spryngis. ¶ Thankyngis besily with Ioy I salt do, for me like he has made to 16 clerely syngars be clerenes of consciens in saule, byrmand^t in lufe <sup>who has made
me burn with
love to Him.</sup> endles, whilst it loues & bolnes in byrnyng, þe mynde chaungyd sittand with hete warmand^t, with desire gretly spreed^t, & trew lulþ bëwte of vertew It spryngis with-oute strife or vyce in þe sight^t of 20 our maker. þus songe þe self in-berand^t, with mery songe gladdys þe longar, & labors refreshys. Many ar þe meruellus giftys & grett^t, bot^t non ar slike emonge þe gyftis of þis way, þe whilk^t ful^t derely confermys in figure of schaplynes of lyfe vnsene in loueand^t 24 saule, or þe whilk^t comforths so swetely þe sittar, & comforþyd^t þa rauysch to þe heght^t of contemplacioñ or acorde of Aungels loueynge. Behald^t, bedyr, to ȝou I haue talde, to byrnyng of lufe how I com, not þat ȝe suld^t pray^t me, bot þat ȝe my god suld^t glorify, of whome I toke ilke gude dede þat^t I had, & þat ȝe þinkand^t 28 stiryd^t. <sup>Brother, I've
told you how
I got the
burning love
of God.
Glory God
for it.</sup>

þe prayer of þe poyr lowand & to dy desyrand. & 32 of þe praysinge of godis charite. [Cap. XVII.]

þe deouott^t poyr when he is noyd for defaute, if he wil pray he may, & say: "lord^t my god Ihesu criste, haue mercy on me & vouche þou safe to behald^t þe greuous ȝok þat on my body is putt; 36 And þerfore my saule it^t taris not^t to kest^t down. My flesch treuly failys in greuys of þis lyfe, wharfore also gostely vertewe is made <sup>My flesh fails
under the
griefs of this
life.</sup>

¹ MS. er

wery. þat I treuly in þis warld or of þis warld had, aH I haue endyd, & noȝt is left hot þat my saule to a nodyr warld þou lede, whar my tresure is *preciosist*, & my rychest substance & not faylyng Abydys. Wharfore with-oute defant I saH lyfe, with-oute 4 sorow I saH ioy, with-outen irksomnes I saH lufe, & þe loueand, the seand, in þe ioyand endlessly I saH be fed. þou treuly art my tresure & aH þe desire of my hart; & for þe, for þen I saH haue þe & parfitely se þe. ¶ And to dede þus I speke: “O dede, where 8 dwellis þou? to me lifand why cumys þou so late, bot ȝit dedely? why halsis þou nott þat þe desirs? ¶ Qwo is I-noght þi swetnes to þink, þat end art of syghing, of desire begyninge, þe ȝate of ȝern-ynge vnfaylinge? þou art þe end of heuynes, þe mark of labirs, 12 beginyng of fruyts, þe ȝate of ioyes. Behald, I bolne, to þe I

I call on
Death not to
delay,

[Fol. XV. b.] desire; if þou cum, sone I saH be safe. For lufe treuly rauyschyd, fully I maye not lufe þat I desire to, whilst I taste þe ioy þat þou to me saH gyfe. If it behoue me dedely, forsoith for it befallas, be 16

þe to pas als aH my faders has gone, I pray þe tary not mikih, fro me byde not lange! Behald treuly, for lufe I longe, to dy I desire, to þe I byrne, & no meruaile not for þe, bot for my sauour Ihesu, whome after þat I haue had þe, with-outen end I trow to se. ¶ O 20 dede, how gude is þi dome to nedy mane, whos sawle neuer-þe-less with lufe [is] made swete;” to mane forsooth criste treuly loueand, heuenly þingis behaldand, with fyre of þe holy goste swetely

After death,
the good man

is taken into
the hall of the
Eternal Em-
peror.

Sweet Love,

thou hast fil'd
my soul with
mirth.

byrnd. ¶ After dede sothely to aungels songe he is takyn, for 24 now in musyk of the spirit purgyd & profetand he dwellis. And forsoith in melody ful meruellus he saH dy, þe whilk þat swete name lyfand full pythily thoyth on, And of companys hym metynge wytli heuenly ympnis with worshipe he saH be takyn in to þe halH 28 of þe emprowre endeles, beand emong heuenly duellars in seet blissyd. ¶ To þis truly charite hym has broght þat he so likandly inward suld lyfe, & aH þat happyns gladly suld suffyr, And dede not with bittyrnes bot with swetnes he suld þink; sothely þen 32 trows he hym-self treuly to lyfe when to hym is gifyn fro þis lyght to pas. ¶ O swete charite, þou art playnly swetnes darrest, þat þe mynde þat (þe eachis) to þi lufe þou takis so clerly þou moistis, þat sone aH passand þingis & vayn Ioyis þou makis to despise And in to 36 þi desirs onely meruellusly to couett. In to me þou hast cume, & behald, aH þe inar forpartis of my saule with swetnes of heuenly myrth ar fulfilid & boylinge in gostely ioy ar plenteus. And treuly þerfore I longe for lufe of þe fayrest flowre, & with flaume of 40

fyre I am inhirly byrnd. Wold god I suld go fro þe dwelynge of þis exil! ¶ þus it warmys how man þinkis not bot þat felis solas in hym-self, þe hart singand in dite & takyn with charge of charite. ¶ þis sothely is moste mery þat þus I take & nere I dy whils it is made þus stedfast *with* byrnyng lufe. Now grauntt, my best belouyd, þat I may cese; for dede, þat many drede, to me suld be ^{Death will be heavenly} als heuenly musyk, þof aH now als wer in paradise sett stabyl ^{Death will be heavenly} I *musick to me.*
 4 8 am sittand in wyldernes, swetely þer soundand A lulfy songe In likyngis þat my lufe has gyn me.

How parfite lufe be clennes & lufe is getyn. And of
 lufe inparfyte & fayrnies. And of thre myghtis
 12 of godis lufe, And of ryche, poyre, & almos.

[Cap. XVIII.]

O f clennes of consciens & plente of gostely gladnes & inhirly From a pure
 myrth, risys þe songe of ioy & byrmyng lufe endles in conscience
 16 mynde treuly loueand. No meruaile in þis maner loueand has lufe rises the Song
 partifly had, gret in desire, in mevinge Alway in to god dressyd,
 with no lettyng fro his lufe remode, with-outen strife of vayn
 þoghtis to criste besily cleuand, in Ihesu euer ioyand, fro hym
 20 neuer distract, with ih neuer meuyd, qwhom deand fles neuer
 desauys or fro þe swetnes of oyntment kestis downe. ¶ þe warld,
 þe flesch, þe deuyl in hym has none effect, þof aH þai pryk hym :
 bot vndyr his fete he tredys þame, þer strenght settand at noght.
 24 with-outen setheynge he boyls, with grete desyre he loueys, with
 swetnes he synges, with heet he schinys, in god he is delityd with-
 outen gaynstandyng, with goinge vp vnbrokyn he behaldis. Aþ
 þinge he scumfetis, aþ þinge he ouercomys, of aþ þinge þat hym likis
 28 no-þinge to hym semys impossibyl. Treuly whilst any man is besy
 with aþ his vertew criste to lufe, grete swetnes forsoyth in hym-self
 of lyfe euer-lastynge he felis. ¶ To criste treuly we ar turnyd if
 hym with our hole mynd to lufe we stryfe. Certan so meruellus a
 32 þinge god is, & so likand to se, þat I wondyr þat any man may be
 so wode & go oute of way þat in saule to his siȝt wyl take no hede.
 ¶ Treuly not he þat grete & many þinges dose is grete, bot he þat
 mikiH lufes criste gret is, & of god loueyd. ¶ fforsotH philosophyrs
 36 has trauayld mykiH, & ȝitt with-outen fruytt þai ha vanischyd;
 And many þat semyd cristen grete þinges has done & meruails
 scheuyd, & ȝit to be saued þai wer not worþi: for not to doers, bot^{Not to doers,}

[Fol. XVI. a.]
 The Lover of
 God treads
 the world, the
 flesh, and the
 devil, under
 his feet.

but to God-
lovers, is the
heavenly
crown.

to godis lufars is plente of heuenly crowne. I aske þe, lorde Ihesu, gif vnto me meuyngt in þi lufe with-outen mesure, desire with-outen maner, longynege with-outen ordyr, byrnynge with-oute discrecioñ. þe better treuly is lufe of þe, grediliar þat it is, ffor nouþer with 4 resone it is restreyd nor with drede it is thronge nor with dome tempyd. ¶ No man blistar euer saþ be þen he þat for gretenes of lufe may dy. ¶ No creature treuly may lufe to mykiH. In aþ oþer þinges aþ þat is to mykiH turns to vice: bot vertew of lufe, 8 þe more it passys more gloriis it sal be. ¶ þe lufar treuly longis if he by hym ha not be liknes þat he lufis. þerfor it is sayd: *Nunciate dilecto quia amorem langueo*, þat is to say: “schew to my lufe for lufe I longe,” Als who say: [for] þat I lufe I se it not, for lufe 12 also in body I wax slaw. Turnyd forsoth with aþ my hart to criste, first be trew penance I am tyde, & so aþ þinge þat to vanite longis forsakand / After þe taste of gostly swetnes to synge in soundly loueynge godly it saþ be rauischyd. Wher of ysai: *Ego 16 cantabo dilecto meo*. & in psalmo: *In te cantacio mea semper*. þat is to say: “to my lufe, I saþ synge,” And in psalme: “In þe my songe is euer.” þa þerfore þat þus in godis lufe has lyfid And in inward flayr swetely byrnyd, In dede no meruayle with-outen 20 drede, treuly with Ioy fro þis lyghtte passys, And after dede heuynly kingedomes ascendis. ¶ Of þe flaume þerfore of godis lufe it is, þe mynde þat it takis to wond, þat it say: “wondyd with charite I am,” & longinge I am made for my lufe—wher of 24 it is sayd: *Amore langueo*, “for lufe I longe”; ¶ And to moste, þat so it go in to þe lemmen þat þe self & aþ olyr þinges it forget besidþ criste. þerfor he says: / *pone me vt signaculum super cor tuum*, / þat is to say: “Als a tokin sett me on þi hart.” 28

Love is a
transforming
into the thing
lovd.

[Fol. XVI. b.]

¶ Qwhat is lufe bott transfourmynge of desire In to þe þinge lufyd? Or lufe is grete desire of fayre gude & lufely, with continuance of lufis goand in to þat þinge þat it lufys; þe whylk when it has it, þen it ioyys, for ioy is not causyd bot of lufe. Aþ lufand to þer 32 lufe treuly ar likkynþ, & lufe makis hym like þat lufys to þat þat is lufyd.

All things
desire love.

¶ To be lufyd treuly noudry god nor oþer creature dedeins or forsakis, bot gladly aþ þinges sayses þa wald be louyd, & of lufe þai 36 ar glad. In lufyng treuly þa ar not heuy, bot if þa A vnkynde þinge þa ha lufyd or if þat þinge þat þai lufyngly soght þa trow þa may not hafe. / þies in godis lufe ar neuer, bot in lufe of þe warld & wymmen þis oft tymes happyns. ¶ I dar not say þat aþ lufe is 40

gude, for þat lufe þat more in creaturis is delityd þen in þe maker
of aH þinges, & luste of ely bewte settis before gostely clernes, is il
& to be hatyd, for it turnys fro luf endles & turns to temporall þat

4 may not last. ¶ ȝit perauntyr þe les it saH be ponyschid, for more
it desires & ioys to lufe & to be lufyd þen to fyil or to be filyd.

¶ þe fayrer a creatur is, more lufely in þe sight of aH it is. / þerfore
sum was wont besily to geet heel of schaply forme þen of despisyd,

8 for it has many occasions to brynge to yH; And kyndle techis þe Nature says
fayrer þinge more swetely to be lufyd : neuer-þe-les ordinary charite "Love the
fairest things." But
says more gude þe more is to be lufyd, for ilk fleshly beute is as
hay lightly vanischand, gudelynes treuly bydis. / & oft-tymes god says "Love
the good."

12 seek & of þe warld despisyd chesys, And strong & fayr forsakis—
wharfor in psalme it is sayd : *Tradidit in captiuitatem virtutem*

eorum, & pulcritudinem eorum in manus inimici / þat is to say :
“þer verteu he has gifyn to bondage, & þer fayrnes to handes of

16 þer enmys ;” & in a nodyr plas : *habens fiduciam in pulcritudine*
tua fornicata es, / þat is in englis : “haueand trayst in þi fayrnes,
þou has done fornicacion.” ¶ Of lufe it is also, mynde to melt,
als it is writyn : *Anima mea liquefacta est, vt dilectus locutus est,*

20 þat is to say : “my saule is moltyng, as my lufe spak.” Swete lufe
treuly & deuout þe hart in godis swetnes meltis, so þat þe wiH of
man with þe wiH of god in woundirfuH frenschip is made on. / In
whilk onhede slik swetnes of likynge hete & songe to a lufand

24 saule is insched, how grete þe fealar may not teH. ¶ Lufe forsoth Love is
has strenght in spreding, in knytyng, & turnyng. Spreding strong to
treuly, for þe bemys of his gudenys not only to frendis & neghburs
bot also to¹ enmys & straungers it spredys. ¶ Knytyng treuly, for
to bind, to
convert.

28 lufars it makis on in deyd & wiH, & criste a ilk holy saule it makis
one. He treuly þat to god draws, one spiritt is, not on kyndle, bot
grace & on[h]ed of wiH. ¶ A turnyng strenght Also has lufe, for
þe lufand it turnys in to þe lufyd & beris in to hym. Qwharfore

32 fyer of þe holy gost the hart þat it treuly takis, al hoyH itt byrnys,
& als wer in to fyer it turns, And in to þat forme it ledis þat to
gude is likist. Ellis had not bene sayd : *Ego dixi dij estis & filij*
excelsi omnes, þat is to say : “I haue sayd ȝe ar godis, & aH þe

36 childer of hee god.” ¶ fforsoth sum men to-gidyr so has lufyd þat
nerhand þai troude bot on saule in þam both. ¶ Treuly þe pore
man of warldly gude, þof he be rich in mynde, fro slike lufe is fare : [FOL XVII.a.]

¶ He treuly þat euyr behoues to take & seldom or neuer may gyf,

¹ MS. te

meruail wer if he had a frende in þe whilk in aH þinge he myght
trist. Of oþer þerfore trowed vnworþi treu lufe, criste he has a
Where man's stedfast frendl; of hym faithfully ask he what so he wyH. Qwher
help fails,
God is near.
mans help treuly failys, with-out doute godis is nere. ¶ More pro- 4
fetabiH neuer-þe-les it wer to þe ryche, a holy pore man if he chase
to his frend speciaH to whome he wald comon aH þat he had &
gladly gyf hym, za more þen þe pore wald, & hym lufyd affectu-
usly Als his best And kyndest frende. þerfore criste sayk vnto 8
ryche : "frendes make þou," forsoþi menand holy pore & ar godis
frendes, & gladly god gifys to trew lufers of slyke pore for þer lufe
ioys of paradise. I trow sothely þat slike rich of þer frenschip suld
be wele plesyd! bott now is trew þe vers þat is sayd : *pontus erit 12
siccus cum pauper habebit amicum*, "þe see saH be dry when þe
pore man has a frende." Some riche sothely I haue fun þat to holy
pore als þame þoght gifyng þer mete, clething þa wald not gyff or
odyr necessarys, trowand it wer I-nogh if þat þa gif bot mete : & 16
so þa make þam self frendis or in parte, no more karinge for fren-
schip of gude pore þen il pore ; And aH þinge þat suld be gifyn
of any prys, to þame self & þer childyr þai sayf. & so holy pore to
þame no more is haldyn bot os þai ar to odyr of þer gude doars 20
þat clothis gifis þam or oþer gude. And ȝit þat is wars, pore to
ryche semys fuH grete byrdyne.

To the rich,
the poor seem
a great
burden.

Of þe loovynge & myght of charite, & of þe warldis
forsakyng & þe way of penans to be takyn. 24

[Cap. XIX.]

Love is the
beauty of the
Soul.

Charite qwene of vertew, þe fayrest sterne, is bewte of þe saule,
þat in þe saule dois al þis þinges, þat is to say : it wondis it,
it makis it longand, it moistis, & meltis, & makis fayr ; it gladdis & 28
enflaumys ; qwas ordinat dede is fulfare habet. / AH vertew, if it
treuly be callyd vertew, behouys with-out doute þat in charite it be
rotyd. No vertew treuly may he halde þat in godis lufe it has nott
sett. ¶ Qwho sothely with-oute godis lufe vertews or gude dedis 32
multiplis, Als into a preuay bothomles precius stones he kestis.
¶ Scheuyd it is & knawen þat aH dedis þat men dose, in þe end
heel to gett þa help not if in goddis charite & of þi neghbur þa be
not done. Qwharfor sen charite only is þat vs makis blissyd, rather 36
we aw owr lyfe desyre to loys, þen with mynde or mouthi or dede
charite fylle. In þis ioys stryuars with syn, In þis ar crownyd

It alone
makes us
blessed.

ouercomars. ¶ Inparfyte treuly is ilk cristyn þat to erthly riches drawes *with* lufe, or to any warldly solas is Ioynyd, for he forsakis not aH þat he has, *with*-oute þe whilk to perfeccion no man 4 may cum.

¶ Qwhen any man treuly god parfitely desiris to lufe, aH þinge als wele inwardl as vtwardl þat to godis lufe ar contrary & fro his lufe lettis, he stodys to do away. And þat a man do þat, treuly [FOL.XVII.B.] 8 grete besynes he has, for in doyngre grete stryuyss he sal suffyr, aftirwarl treuly swettest rest he saH fynde in þat þat he sekis.

¶ We haue hardl treuly þat þe way is straytt, but ledys to lyfe. The way of Penance is strait, that leads to Life. þis is þe way of penance þat few fynedes; þe whilk þerfore strayt is 12 callid for be it, And it be ryght, þe flesch fro vnlefuh solace of þe warldl is nakkincl & þe saule fro schreyuyl likyng & vnclene þoghtis is restrenydl & only to goddis lufe it is dressydl. Bot þis is seldom fun in men, for none neyhandl sauys þat to god longis, bot 16 erthely ioy þai seek & in þat þai er delitydl, wharfore þer bodily appetye folowynge & gostely despisyng, AH the wayes to þer sawlis heelfuh þa forsak & þa vg als strayte, scharp & vnabyH to be borne to þer lust. ¶ Neuer-þe-les every dedely man awght to 20 charge þat be þe way of ryches and fleschly likeyng & lust to þe By the way of kyngdome heuynly sal he neuer cum; / for sothe sen it is writtyn of riches and the Flesh, criste: *quod oportuit christum pati & ita intrare in gloriam suam,* // As Christ went, must we go. þat is to say: “þat criste behouyd to suffyr & so entyr his ioy,”

24 ¶ If we be membyrs of owr hede Ihesu criste, hym we saH folow;

& if we lufe criste, Als he has gone vs bus go, els now ar we not As Christ went, must we go. his membyrs, for fro þe hede we ar deuydyd. ¶ If we fro hym

treuly be sonderyd, greetly it is to dred, for to þe feende þen ar we

28 Ioynyd, ¶ And in þe last doyme criste is to say: “I haue not knownen ȝow.” / He treuly be a noyus ȝate & a strayt way enteryd to heuyn;

how wiH we þat wrechis & synnars ar, of poyr ryche be made & *with* vnlefuh & flaterynges of þis warld to owr lyst vse aH

32 vanyte & softnes of flesh & likyng desyre & neuer-þe-les in lyffe to cum *with* criste reyn? ¶ Criste when he was ryche, for vs is

becumyn poyr: And we when we ar poyre, no þinge is þat we so mykiH couet Als to be or seym plenteuous. ¶ Criste when he was

36 lorde of aH, is becum seruandl of aH: And we whils we ar vnworthy & seruandis vnprofetabyH, zit walH we be lordes of aH. / He when

he was greet god, is becum a meke man: And we when we ar all; Yet we would be lords of all;

seykl & sympil men, in so mykiH for pryde we rays our self als we

40 wer goddis. / He *with* men was conuersant, þat vs to heuyns he

we desire
earthly
things.

Such men
shall have
no part in
Christ's Re-
demption.

myght rayse: & we be aH owr lyfe erthly þingis desiris. ¶ Schewid þerfore it is þat hym we lufe not, for owr wif to his we wif not meyk^t, no to fulfil we besy not þat ilk day we ask sayand: *fiat voluntas tua sicut in celo & in terra*, “þi wil be done als in heuyn 4 & in erthi.” In vayn forsoyth slyke men trowis þe heritage to haue with þame þat is chosyn, for of cristis gaynbyinge þa ar no partners þe whilk þe bloyd^t be whome we ar gaynboght be þer wyckyd & vnclene warkis þa despys & freely to þe fendis bondage þam-self 8 zeldis.

¶ Of þe fayrnes of mynde, vanite of the warld^t & lufe of god & owr neghbur knyttyd, and qwedyr parfite lufe may be loste & gettyn in his way. 12

[Cap. XX.]

[Fol. XVIII.
a.]
The virtue of
our life lies
in spurning
vanity and
sticking to
Truth.

If þou be gladend^t in fayrnes, knaw it wele, for fayrnes of þi mynde of þe hec fayr salt make þe beloued^t if it to lufe of hym onely þou kepe vnflyk^t. þe flesch soethly abyil to royt with aH hys 16 bewte is ful febyH & to be despisyd, for it soyne passand^t aH þe lufars begilis. þe vertew þerfore of owr lyfe in his standis: þat, vanite spisyd^t & spurny^t, to trewth vnpartyngly we draw. ¶ A H ely þingis ar vayne whilk^t in erthi ar desyrid; trw soethly ar þat 20 may not be sein, heuynly & euerlasting. Trewly ilk eristen man in his of gode schewis hym-self chosyn þat þies erthly þinges he sett at noght, A H-to-gidyr in godis desiris sprede^t and þer-of he takys a preuay sounde of lufe, þat no man with warldly desirs is vmben- 24 lappid^t, fro þe sauour of heuenly Ioy wretchedly he is withdrawen. And no meruayH of þe schinyng sawl & barely to lufe of euerlast- 28 ynge besy & eriste vnwerely desireand ha[r]tis capacite with plente of swetnes is wonte to be fulfillyd, so þat in his Mery flesch als wer of aungels lyfe with sowndly myrth þai ar gladind. þerfore if our lufe be pure & parfyte, what-euer our hart lufys god it is. ¶ If we truly owr-self & aH oþer creatures þat ar to be lufyd^t not bot in god^t & for god we lufe, what odyr in vs & in þame bot hym we lufe? 32 ¶ Qwhen owr god treuly of vs with hole hart & aH vertew is lufyd^t, þen without doute & our neghbur, & aH þat is to be lufyd^t, rightest is lufyd^t. ¶ If our hartt þerfore before god & in to lufe of god we sched, with hyme bwne & with god haldyn, what is þer more with 36 whilk any oþer þinge we may lufe? ¶ In lufe treuly of god is lufe of my neghbur. ¶ þerfor als he þat god lufys he can not [but]

If our love
be pure, it
loves God.

Love of God
is love of our
Neighbour,

man lufe, so he þat criste treuly can lufe no þing^t in hym bot god is he preuyd to lufe. Also aH þat we ar lufyd [&] lufys, aH to god, þe wel of lufe, we ȝelde : for he þat aH mans hart to hym-self com-4 awndis be gyfyn, Al desyrs also & aH meveyngis of mynde in hym he desires to be festynd. fforsoth he þat truly god lufys no þinge in his hart bot god he felys, & if he fele non oþer þinge, noȝt ellis he has ; bot what so he has, for god he lufys, & noȝt he lufys bot 8 þat god wiȝt he lufe ; wharfore no þinge bot gude he lufys, & so aH hys lufe god is. fforsoth þe lufe of þis man is trew, for hym-self to and conforming oneself to God.

& so he for god aH þinge lufys. Sothely when lufe of euerlastynge

12 in owr saules is treuly kyndylk, with-out doute aH vanite of þis warld, & aH fleschly lufe, bot als foulyst fylth is haldyn ; And whils þe saule to besy deuocyon gyfyn no þinge bot plesance of þe makar desyrs, meruelusly in þe self with fyre of lufe it byrns, þat 16 soyftly in gostly godis profetand & growand hens-forth in to þe sliper way & broid þat to dede ledis it fallis not, bot rafþer with a heuenly fyre vp raysid in to contemplatyue lyfe it gose & ascendis.

¶ Lyfe treuly contemplatyfe of any man in þis vale of teris vnto a truly contemplative life in this world. [Fol. XVIII. b.]

20 lytil is not parfitely gettyn bot if þe hart of hym before he feyl byrne with fyre of lufe & his consciens he knawe with honily swetnes multyn. ¶ So no meruayl a man treuly contemplatyfe is made, qwhilst he both tastynge swetnes & byrnyng felynge, for þe Vale of Tears is attained only by Love.

24 gretnes of lufe oft-tymes nerhand he dyes ; ¶ And þerfore in hals-ynge of endles lufe Als wer bodily he is festynd, for vncessyngly behaldyng, to þat liȝt vndescryed to se with aH his desir he besies hym to go vp. ¶ fforsoth, slyk^t a man no comfort^t bot godis in 28 his saule can graunt^t, in qwos lufe now longyne, to þe ende of þis lyfe he is made desire, greuuusly criand with þe psalm : *Quando veniam & apparebo ante faciem dei?* / þat is to say : “ qwen saH I cum & appere before þe faace of my god? ” ¶ þis is parfite lufe, Tho a man's love of God be perfect,

32 bot qwedyr þis standyng in lufe, ons had, any tyme may be lost^t, not vncongruly may be asked. ¶ Qwylys man truly may syn, charite he may lese ; bot not may syn, is not in state of þis way, bot of þe cuntre abofe : qwarfore ilk man, how euer so holy he be in þis

36 lyfe, ȝit may he syn, & deedly, for þe dreggis of syn in no pilgrim yet he may sin, of þis lyfe is fully slokynd. Aftyr comon law. Truly if þer wer any slike, þe whilk nawdry desir, nor tempyd myght^t be, to þe staat of heuyn be þat rather þen of þis way he suld longis, nor to hym wer 40 mede not to fawt, qwylys he may not syn [I wot not]. ¶ If any slike

for the flesh
strives
against the
spirit.

But the per-
fect lover
avoids every-
thing that
may hinder
his love,

he desires
only his
Maker,

he feels the
Fire of Love,

lives sweetly
and dies
safely.

be lifand^t owr-qwher in flesch [for I say for me: flesch] desirs agayns þe spirit; & þe spirit agayns þe flesch; And after þe inward mane, to godis lufe I am glad, bot ȝit^t I can not so myky^H lufe, þat fleschly desire I myȝt^t barely slokin. ¶ I trow neuer-þe-les þat o 4 degré of parfite lufe þer is, þe qwhilk^t qwho-euer ateny^s it, afterward he sal neuer lose. A noþer truly it is to may loos, & anodyr alway to hald þat he wil not leef þof aþ he may. ¶ Parfy^t truly þamself^t abstenys, als myki^H as in þam is, fro ilk^t þinge with qwhilk^t þer 8 perfeccioñ may be destroy^d or ellis lett. ¶ With frenes truly of þer lyst^t with grace of god þai ar fulsillyd, with qwhilk besily þa[i] ar stiryd, gude to lufe, to speke, & doo, / And fro iþ of hart, mouth & wark^t þai ar wyþdrawen. ¶ Qwhen man to criste þerfore parfitely 12 turny^d, al þing^t passand he despisis, & hym-self in only desire of hys makar in-moueabil^y, als for deedlynes for þe corrupcioñ of flesch he is letyn, he festins, þen no meruay^H, his myghtis manly vsand^t, first^t, als wer heuyn opynd, with his vnderstanding^t egh^t heuenly 16 citisenes beholdis, & aftirward^t swettist^t heet, als wer byrnynge fyre, he felys; ¶ þen with meruellus swetnes he is taght, & so forth^t in songly noys he is ioyd. þis þerfore is parfit charite, qwilk^t no man knew bot þat it toke; & he þat it has takyn, it neuer leuys; 20 swetely he lyuys, & sikirly he sal dy.

Of profet^t & worþines of prayer and meditacioñ. [Cap. XXI.]

[Fol. XIX. a.]

Pis stabilnes of myend to get^t & with-hald^t, besy prayer helpis 24 miky^H; for if it in mynde be groundyd, myght of fendis it vndois. ¶ þof god truly aþ þinge knawe, And or we any þinge ask^t, parfitly he knaws what we wil ask^t, to pray ȝitt vs awe for ma[n]y cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28 allon in þe hy^H [he] nyghtyd. And for it is þe Apostil^t comament^t: *Sine intermissione orate; oportet enim orare, & non deficere: / "with-owtyn cessyng^t pray ȝe; to pray soethly it behouys, & not to fayl."* Also þat we may be worþi grace in þis lyfe, & Ioy in tyme to 32 cum—// Qwharfore “askis & ȝe saþ take. He þat askis takis, & to þe callar it sal be opynd.” ¶ Also for Aungellis our prayers to god offyr, to help þer fulsillyngis. Thoghtis truly & desyrs only to god^t ar bare & opyn: ȝit^t Aungels knew qwhen sayntis worthy & holy 36 þingis þinkis, & with lufe of lyfe endles gretely ar enflaumed^t, be gods

to get grace
here and joy
hereafter,

as well as for
the Angels.

scheuinge, And be experiens of þer vtwardl dedis, for þa see þame onlyn to god saryf; qwarfare to daniel þe Aungel sayd: *vir desideriorum es:* “A man þou art of desyres.” ¶ Also for be continuance 4 of prayer þe saule is byrnt^t with fyer of godis lufe; oure lorde truly be his profett says: *nonne uerba mea quasi ignis & quasi malleus conterens petras?* “Ar not my wordis als fyre byrnandl, & als a mel stonys brekand? þe psalme also says: *Ignitum eloquium tuum vehementer,* “þi spech hugsly is byrnyd.” Bot [now] many þer ar þat soyne worde of god fro þe mouthl, And hartis kestis 8 oute, it not suffirandl þer rest in þam: & þerfore þa ar not byrnyd with heet of cumforthl, bot koldl þa byde in sleuthl & negligens; Also after 12 innumerabil prayers & meditacions of scripture, for forsoth in mynde nawdry þa pray nor þink, qwhyls odyr þat al sleuth puttis bak, with-in schortt qwhyH ar gretely byrnyd, & in cristis lufe ful strongl. þerfor ful weil it felois: & *seruus tuus dilexit illud,* / þat 16 is to say: “& þi seruand it has lufyd.” þerfore truly he is byrnyd; for þi worde, lordl, he lufyd, þat is to say, to se & aftir it to wyrk^t. þe soynar he has soght^t þen þine, [& has taken of þe þe & þine. 20 feyn vndyr þi seruis þa wald be, wardly worschyp to geet, & emonge men to seme gloriis; bot qwhyls þa ioy few þingis to fynde, many þa lose, for þe & þin, And þam self & þaris. ¶ To pray also vs behoues, þat sayf we may be; þerfore Iamys warnes, 24 sayandl: *Orate pro inuicem et saluemini,* / “for ȝour-self prayes, þat ȝe be sauyd.” ¶ Also þat we be not made slawe, & þat in guyd 28 continuly we be occupyde; þerfore is sayd: *Vigilate & orate ne intretis in temptationem,* / þat is to say: “wake ȝe & pray, þat ȝe entyr not in to temptacione.” Euer truly we awe to pray, or reedl, or þinke, with oþer dedis profetabyl, þat our enemy 32 neuer fynd vs ydil. ¶ Bot it is to take hede with all besynes þat we wake in prayer, þat is to say, with handis þoghtis not be endid, 36 þat widraues mynde, & makes forget qwhidir it is bowne, And alway lettis, if þai may, þe effect^t of deuocion to ouer-cum, þe whilk^t mynde of þe prayandl suld perseyf^t if he with wakirnes, besines & desyr, prayd.

36 þat lyfe contemplatyfe is worþiar & meedfullar þen actife. And of boyth in prechinge & prelacy.

[Cap. XXII.]

By continued
prayer the
soul is burnt
with the fire
of God's love,

that it may
work after
that love.

We should
pray to be
always occu-
pied,

that our
Enemy may
never find
us idle.

[Fol. XIX. b.] **O**f sum truly it is douty^t qwhilk^t lyfe is more meedfull And bettir, contemplative or active. / Not^t to fewe it semys þat active is meedfullar, for many dedis & prechingis þat it vsis. / Bot þies ar vnknawand^t, for vertew of contemplative þai knew not. // 4

The best contemplative life is higher than the best active. **S**itt many active þer ar bettir þen sum contemplatyfe; bot best contemplative ar hear þen þe best^t active. ¶ þerfore we say: lyfe contemplatif barly is þe better, þe swettar, & þe worþiar, & more meedfull als enens verray meed, þat is ioy of god^t vn-wroght, 8 for he more byrnyngly lufis god; & more grace is askyd, if contemplative lyfe reght be led, þen Actyfe. ¶ Resun of feruent lufe in lyfe contemplative [þen in actyue is, for contemplatyue] in rest^t ar of mynde & body, & þerfore before all deedly swetnes 12 of endles lufe þa tast. Actif truly in labyr & vtward rynnynge sarifis god, & [in] inward rest taris bot^t lity^H, wharfore þa may not^t be deility^t bot seldom & schortly; contemplative sothely als wer besily lufe with halsyngis of þer lemmian. ¶ Sum for soth^t 16 gaynsettand^t, says: ¶ Actife lyfe is more fruytfu^H, for warkis of mercy it doys, it prechis, & slike oþer dedis wyrkis; Qwarfore more meritory it is. ¶ I say nay, for slyke warkis langis to accidentale reward^t, þat is, ioy of þinge wrought; And so may on þat sal be takin 20 in-to þe ordir of Aungels, haue some meed^t þat he sal not haue þat sal be in þe ordyr of cherubyn or seraphyn, þat is to say, Ioy of sum gude dede þat he dyd in his lyfe, þe whilk^t a nodyr þat passis in godis lufe with-out comparison, dyd not. Als oft tyems it happyns 24 þat sum of les meed is guyd, & preches; A noþer prechis not, þat miky^H more lufys: is not he þis better for he prechis? no; ¶ bot he þis þat more lufys, hyar & bettir is; ¶ þof he be les in prechinge, sum meed he sal haue þat þe more was not worþi for he prechid 28 not. ¶ Scheuyd þerfore it is, þat mane is not holyar or hear for vtward warkis þat he doys. God truly þat is þe behalder of þe hart, rewardis more wyl þen dede. / þe dedis truly hyng^t of wy^H, not wiþ of dede. / For, þe more byrnyngly þat a man lufys, in so mikyl to 32 hyar reward he ascendis. ¶ þer is treuly in rew contemplativ men a ful swete heet & plenteusnes of godis lufe, of þe whilk abyding, in-to þame is send a ioyfu^H sownd with myrth vntrowed: And þis in actife men in þis lyfe ar neuer fun, for only to heuynly þingis þai 36 take not hele þat so in Ihesu þa myght be worþi to ioy. & þerfore worþily actife lyfe is put be-hynd, & contemplatyf in þis present [& in] lyfe to cum worþily is preferryd.

For the Active-Life's deeds are rewarded by joy in the deed done.

Man is not the holier for outward works done, but for his will. **T**he more he loves, the higher reward he shall have.

¶ Wharfore in þe meetbuyrd of rew Salomon þe pilars ar 40

siluer, & his resting-place gold. ¶ Pilars of þe chayr ar stronge vp
 berars And gude gouyrnours of holy kyrk: þis ar siluer, for in
 conuersacion þai ar clere, & in preching ful of sounde. þe resting-
 place gold ar men contemplative, in þe whilk in he rest beand, criste
 specially restis his heed. / & þa forsoth in hym syngulerly restis.
 þis ar goldly, for purare & darrar þa er in honeste of lyfynge, ¶ And
 reddar in byrnynge of lufyng and contemplacion. ¶ God forsoth

In Solomon's
 chariot, the
 pillars are
 silver, and
 the bottom
 gold (*Sol.*
Song, iii. 10).

Contempla-
 tive men are
 the gold,
 [Fol. XX. a.]

before has ordand hys chosyn diuers seruys to fulfy; to ilk man
 truly it is not gifyn al offis to execute or fulfy, bot ilk man
 has þat to his state is moste acordyng. Qwarfore þe Apostil says :
Vnicuique nostrum data est gracia secundum mensuram donacionis

Every man is
 given what
 best suits his
 state.

12 christi, / þat is to say: "to ilkoñ of vs is grace gifyn aftyr þe mesure
 of cristis gyft." Sum truly of rightwesly gettyn gude dos almus,
 odyr to þer dede þe treuth defendis. ¶ Odyr godis worde clerely &
 strongly prechis & to odyr to preche in þer writyng þa scheu;

Some are
 martyrs ;
 some preach

16 Odyr for god grete penance & wrechidnes in þis lyfe sofys. ¶ Odyr
 be þe gift of contemplacion only to god ar besy, & criste to lufe
 þame-self straytly þa set. ¶ Bot with-oute doute emang al a-statis
 þat ar in þe kyrk, with a speciall gift þa ioy þat ar becum con-

some contem-
 plate God,

and these joy
 in His love.

20 templative, in godis lufe now wer þa worþi singandly to Ioy. ¶ If
 any man truly both lifys myght gett, þat is to say contemplatyfe &
 actife, & þame keep and fulfy, he wer full greet, þat he bodily
 seruys myght fulfy & neuer-þe-les in hym-self fele heuunly sounde

24 And in to Ioy of heuynly lufe syngandly he wer multyn. I wot
 not if euer any deedly man had þis; / to me impossibil it semys þat
 both to gidyr be. / Criste truly in þis party emonge men is nott to
 be now[m]byrd, nor his blyst modyr emong wymmen. ¶ Criste

Christ had
 no erring
 thoughts ;
 He was not
 contempla-
 tive after
 the manner of
 this world's
 saints.

28 truly had no scrything þoghtis, & contemplative he was not in comon
 maner als sayntis in þis lyf ar contemplative; hym nedyd not treuly
 labyr als vs nedis, for fro þe begynnyng of his consaueing he sawe
 gude. ¶ No meruayl, be grete exercise of gostely warkis, in-to vs

32 cums a sowndly Ioy, & sownd swettist we take fro heuyn, And so
 forward in rest we desire to stand, þat with greet swetnes we may
 Ioy. / He, þerfore, actife life þat sarifis wele, to contemplatif lyfe he
 is besy to go vp. Qwho truly with gift of heuunly contemplacion in

He that lives
 well his
 active life is
 taking steps
 towards the
 contempla-
 tive life.

36 maner forsayl is raysyd, to Actif cums not down, bot if parauntyr
 he be compellyd, gouernans to take of cristin—þat seldom or neuer
 I trow has happynd. ¶ Odir treuly contemplative to þat welle may
 be chosyn, for les with heet of lufe þai ar taght. ¶ Les sayntis for-
 soth to offys of prelacy sum tyme ar more abil þen gretter, for about

vtward^k besines more acordingly þa sal behaue þam-selfe, þat in inward^k desirs þurftly myȝt not rest.

That birnyngē of lufe, vis & syns purgis; & of þe tokyns of trew frenschip. [Cap. XXIII.] 4

The burning
of love purges
all vices, it
will not per-
mit deadly
sin;

whilst the
true lover is
borne to-
wards God,
all things
that ent him
off from God
displease
him.

[Fol. XX. b.] Parfyt men also, to life to cum neuer beris þat may be byrnyd, for in þe hete of cristis¹ lufe is wastid al þer synnes. Bot þat no 16 man weyn in vayn him self parfite qwen he is not, ¶ Here he qwhen þat a man has in hym self perfeccion. ¶ Jis truly is lyfe of parfyt: al charg of warldly erands to kest a-way, ffadyr and modyr & al þi gudis, for crist to forsake; al gudys passand, for 20 endles lyfe to despise; warldly desyres with longe labir to destroy; lichery & al vnlefuh meuyngis, as it is possibill to refrene; in our makers lufe onely to byrne, ¶ After bittr sorows & passand besynes of gostely warkis, swetnes of heuenly contemplacion to feel; & so, þat 24 I of men prinelegid speek, for Ioy of godis lufe in to gostly songis or heuenly sound^k behaldandly for to be takyn, ¶ And in [in]warldly rest, al sturbelans put bak, sweetly to byde, In so mykiH þat, whilst to godis mane no þinge is lefuH vtward^k to wyrk, swetnes of 28 endles lyfe, in likyng songe, in myrrh vn-mesur^k, with-in is takyn to sownd^k. ¶ No meruail þus slyke swetnes he saH haue in mynde als Aungellis has in heuyn, þof al not so milkyH. ¶ On þis wyes sothely is mane made parfyt, & with fyer to be purgyd hym saH 32 not neyd aftyr þis lyfe / qwhome byrnandly in flesche beand^k fyre byrnys of þe holy goost. ¶ And ȝit þis parfyte lufe makis not a man ay not to syn, bot þat syn in hym not last, bot sone with fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare prayers 36 says not like odyr rightwysmen, for, sett^k in rightwis mynde & last.

In his mind
shall be such
sweetness as
belongs to
the Angels.
Perfect man
does not need
to be purged
with fire after
this life.
Perfect love
however does
not make a
man sinless,
but that the
sin does not
last.

Byrnyngē of lufe, in-to a sawl truly takyn, alH viciis pourgis; both to mykiH & to lityll it avoydis, & beute of alH vertues it settis; with deedly syn standis it neuer, & if it do with veniaH, bot neuer-þe-less so byrmand may be þe meuyng & desyre of lufe in god, þat 8 also al veniaH synns it wastis, also with-oute þingis in dede of þe same syns veniaH; for whilst þe trew lufar in-to god wiþ strong and feruent^k desyre is borne, alH þinge hym displesis þat fro þe sight of god with-drawes. ¶ Qwhils he treuly in songly ioy is gladinde, 12 hys hart^k may not expres þat he heuynly felys. And þerfore for lufe he longis. /

Perfect life is
the casting
away of all
worldly bur-
dens, forsak-
ing of father,
mother, and
all posses-
sions for
Christ's sake,
and, after
bitter sorrows
and transient
business of
spiritual
matters,
to be carried
up to see
heaven's joy.

¶ No meruail þus slyke swetnes he saH haue in mynde als Aungellis has in heuyn, þof al not so milkyH. ¶ On þis wyes sothely is mane made parfyt, & with fyer to be purgyd hym saH 32 not neyd aftyr þis lyfe / qwhome byrnandly in flesche beand^k fyre byrnys of þe holy goost. ¶ And ȝit þis parfyte lufe makis not a man ay not to syn, bot þat syn in hym not last, bot sone with fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare prayers 36 says not like odyr rightwysmen, for, sett^k in rightwis mynde & last.

¹ MS. tristis

rauischid with cristis lufe abown hym-self, he is takyn in-to Such a lover,
meruellus myrth, &, sownd in to hym goodly scheed, als wer with carried above
notis his prayers he singis, Also fro his mouth in melody offerand himself, is
lifted up into wondrous joy.

4 fro mans feling hyd, to god, And him is fuH bryght. ¶ Strength Spiritual
truly & gostely vertew in hym heuynes of þe flesch into so mykiH power has
now has ouercum, þat he in criste ay may be glad, qwhos hart in-to overcome the
fyer of lufe turnyd varely felis heuenuy heet, þat the gretnes of so burden of the
flesh that he may ever rejoice in Christ.

8 byrnyng lufe vnneþ he may bere with lyfe; bot þe gudenys of Like the
god hym kepis to tyme ordand, þe whilk hym gaf þat he so mikyH seraphim he
miȝt lufe, & truly say 'for lufe I longe'; Als seraphym byrnyd he sings, joys,
bynys & lufis, he syngis & Ioyys, he lufis & warmis; & þe more and loves.

12 plesand he is, þe hattar in lufe þat he byrnis; ¶ not onely deed he Like the
dredis not, bot vnto dy he is glad with þe apostil: 'Mihi inquit seraphim he
eristus viuere vita est, & mori gaudium,' / þat is to say: 'Criste to fears not
me is lyff; & to dye, greet ioy,' &c. death, but is
glad to die. Christ is my
love, and
great joy to
die.

16 þat parfite lufe, with gode no þinge mengis, & qwy;
& þat it is needful to lufe; and of þe blyndnes of
fleschly lufe. [Cap. XXIV.]

20 If we parfitly forsake filthes of syns & vis of þis warld, noþing If we alto-
bot god we lufe. In our neghbur, qwhat lufe we bot god, gether for-
qwhen we not bot for god, and in god, hym wiH lufe. ¶ How suld sake the filths
god truly be aH in aH, in mane, if any þing wer besyde his lufe? no of sins and
man truly has Ioy, bot of þe gude he lufis. / þe more þerfore þat vice of this
world, we love nothing but God.

24 man god lufis, þe more plenteuously (no meruayH) in hym he sal Ioy: A man has
¶ ffor þe more besily & feruently any þinge we desire, þe more no joy except
hartly it gettin we Ioy. þerfore truly has a man Ioy for he has what arises
gode, ¶ and god truly is þat Ioy; þe whilk forsothe none of þame from the
good he loves, therefore the more he loves

28 has, þat any þinge besynd god, sekis. If I truly for my-self any God the more
þinge desyre, & my gode of þat desire I sett nott end, sikyr it is of shall he re-
my-self I hafe made a traytur, & of þe gilt hyd opynly I am joice in Him.

scheuyd. God truly on þat wyes wiH be lufyd, þat no man with No man has
32 hym in his lufe be mengyd: ffor if þou þi hert deuidys & dredis this joy if he
not a nodyr þinge with hym to lufe, with oute dowt knawe weH of seek any-
god þi luf forsakyn, þe whilk a part of lufe vochis not safe forto thing beside
behald; / A H hole truly or noght he takys, ffor hole he þe gayn God will be
36 boght. þi body forsooth & þi saule, in þe syn of þi Fadyr Adame was loved in such
dampned: Qwharfor god into þe maydyns body is cume downe, & a way that
man be-cum, þe pris has gyfyn of þi delyuerans, þat not onely þi soul; in the
All or no-
thing He
takes, for He
redeemed
thee wholly,
body and

man be-cum, þe pris has gyfyn of þi delyuerans, þat not onely þi soul; in the

was thy
father
Adam's sin
judged.
If thou wilt
enter into the
kingdom lost
and repur-
chased with
Christ's
blood, keep
God's com-
mandments,
and in this
life love with
whole and
perfect heart.

No reason-
able soul can
be without
love in this
life.

Nothing that
is loved may
be loved but
for the good-
ness it has or
seems to
have.

No man for-
gets his soul
more dam-
nably than he
that sets his
eye on woman
for lechery.

[Fol. XXI. b.]

He conceived
filth, there-
fore shall
wickedness
rightly be
brought
forth.

He who has
wilfully de-
spised God,
shall, after
this life, be
damned by
the judgment
of God.

sauH fro þe fendiſ power he suld̄ delyuir, bot also þi body with þi
sauH, in þe ende of þe warl̄, he myght make blissyd. þe com-
aſſentis þerfore þou has of lyfe euerlastyng; if þou wiH entyr to
þe kyngdome lost & eft reparayld with cristiſ blode, þe behouys 4
godis comamēntis to kepe; And truly als þou desyrs aftyr þi deed̄
to ascend into IoyfuH & parſite, so þe behouys haue mynde in þis
lyfe with hole & parfyte hart good to lufe. Ellis als þou now art
not to godis lufe gifyn, so þen not parfyte Ioy, bot endeles tour-
ment þou saH hafe. Ifor truly qwhils þou with hole lufe & mynde
to þi makar takis not hede, some creature sothely of god more þen
is honest or leefuH to lufe þou art preuyd. It may not be a saule
resonabyH with-outen lufe quyls it is in þis life: qwharfore þe lufe 12
þeroſ is þe fotte of þe sauH with whilk aftyr þis pilgrimage to good
or þe fende it is borne, þat to hymre it may be sogett to qwhos wiH
here it seruyd. No þinge truly may be lufyd, bot for gudenſ þat
it has or ellis semys þat it has, þat is lufyd. Herefore truly it is þat 16
lufers of bodily beute or warldly riches als wer be wychcraft ar
begilyd; for in þam is not þe lust þe whilk we pink we feyH or see,
nor Ioy þat is fenyd, nor þe name þat we giff itt. No man þerfore
more dampnabyH his sauH forgettis, þen he þat is ee on woman settis 20
for lichery; qwhilst truly syght of ee þe sauH kyndils, of þinge seen
onone þoght entyrs, & in hart gendyrs desyre, & filys þe inward
beute. Qwharfor sodanly with byrnyng of a noyus fyre it is
vmbelappid & blyndyd, þat þe sentens of þe straytt Iuge it may 24
not se. And þus þe sauH takyn fro heuenly syght with iH lufe &
vnclene, tokyns of his errorr vtward styntis not to scheu, And bot
if he may brynge forth fylth þat is consauyld, of his prosperite he
mystristis. / Fylth forsoth he consauyld, þat is to say, wykkyd desire; 28
qwharfore worþely saH wickydnes be forth broght, for þe sonar
serithis þe sauH to slipyrluste, Als he takis no heed of þe greet
parreH in qwilke errys. // þe domys of god alſo fro his face ar
with-drawen. Qwhils he truly in fleshly desirs begyns to lyke, in 32
to how greet a pytt of wrechidnes he cast hym ſelf he seis not.
¶ Sothely þe dome of god is, þat qwho wilfully god despisyd in
dedely syn in casting down, vñwilfully after þis lyfe, god demand,
sal be dampnyd. ¶ He may not truly in tyme to cum fro paynes 36
of heH defend hym-self þat in þis lyfe sett dedely synnes, when he
myght, with his power walde not forsake and holly aH wykkidnes
hate.

Of þe stynk parrell & towchinge of lichery, and of þe
cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

⁴ **Q**whils a man for pure luf of god & vertew & chastitee weddis He who from pure love of God, virtue and chastity, does not marry, but carefully lives in all chastity, gains a great name in heaven ; but he who marries for lust turns good to ill.

⁸ Wedlake soethly in þe self is gude, bot when men for fulfillynge þer luste, þam self strenys vndyr þe band^t of Matrimony, gude forsooth in to iH þa turn ; And qwheroft þa weyn to profett^t þerof þa cese not to be wars. ¶ Qwho so euer for þis entent^t lufys wedlake, for be it he

¹² trowes be ryche, doutles þe bridy^t of wantones he besys to lowse ; with lust & ryches flowand, ful miki^t he loys slyke medicyne fone to his slypyf flesch. // fforsooth fraward^t men þer ar, þat þer wyffis for þer bewte vnmanerly lufys ; & þe sonnar þer bodily strenght is brokin,

¹⁶ þat þa to fulfiH þer bodily lust ar lowsyd. ¶ ffor þe more luste þai haue, þe sonar þai fayH ; & qwhilst þa haue prosperite, þa parisch ; and qwhils þa ar besy with lust to be fele, strenght of body & mynde wrechidly þa loys. ¶ No þing^t soethly is more perlius,

²⁰ fowler, more stynkan^t to man, þan to put hys mynde in womans lufe & hir desyr als blistfull rest. After þe deed soyn no meruayH it waxis fouH, þat before he desird^t so grete blys with mikyH angwys. ¶ Afterward^t truly he knawes þat cowardly in slike lust

²⁴ he has gone wrange, qwhen he perseuyus so schort^t lust & longe dises. It is schewd þat he was strongly bun with a fouH bande of febyl vanite. ¶ Bot for he to god^t with aH his hart wal^t not turn, his wrechidnes he knew not to tyme he felt it. ¶ & þerfore he fell

²⁸ to þe pytt of bondage, for to þe seytt^t of ioy he beheld not. ¶ If o droop truly of swetnes of endles lyfe he had felt, fleschly fayrnos (þat is begiellyng^t & vayn grace) to hys mynde so sweet sul^t never aperryd. Bot alas, he takes no heed how stynkan^t & odius is his

³² wrechid lust in þe sight of god aHmyghty, And in hys consciens he seis not hym-self begilyd. No man certan may be gifyn to vnclenes of þe flesch, bot if he erre fro þe wayes of rightwysnes.

Qwhiles þe fyr truly of erthly lufe, mans mynde cessis not to [Fol. XXII.
^{a.}]

³⁶ enflawn, no meruayl in it aH moysture of grace it wastis, And it both voyd^t & dry makand^t, al-way hys hett encressis, & of þe fire of couetys fyr of lichery kyndyls ; And so þe thraH sauH masyd meruelously, no þing^t bot fileschly desires couetis, or Riches to encres ;

He sees not the pains he is going to, for he observed not God's commandments. When the unhappy soul shall pass from the body, it shall know how wretched it was, though when in the flesh it thought itself guiltless and happy. In everything, purity of mind rather than of body is to be observed.

True man, joined to untrue woman, is near to being turned from the truth. Women loved beyond measure, beguile men's hearts. Solomon truly was wise and true to God awhile, but afterwards from the great love by which he was drawn toward women, he fell away from God's commandments. Covetousness is spiritual fornication.

Let us therefore be heedful to keep our hearts clean in the sight of God Almighty.

& in þam his end makand^t, alway laburs new þinge to gett: And þo paynes þat he gos to he scis nott^t; for god^{is} wordes & his comamentis he chargyd not. And for he þis vtwarz^t Ioyes onely desirs in in-wardly & vnsene blyndyd Als wer sytheles to fyre gois. ¶ And truly when 4 þe vnhappy sauH fro þe body saH pass^t, perfiteitly it saH knew in þe schewyng how wrechid^t itt^t was, þe qwhilk^t trowed^t þe self qwhils it was in flesch, not only giltles, bot^t also happy. ¶ In ilk^t þinge þerfor, clennes of mynde more þen of body is to be chargyd; les 8 wyk certan it is, womans flesch with bare handes to touche, þen with wikkyd^t lust^t mynde to be filyd^t. If we truly wymmen toch^t, & in hart^t þinkis none yH, syn it aw not^t to be eald^t, þof all be it temptacion of þe flesch sum tyme Ris; for man fallis not to il whills his 12 mynde in god is stedfast. ¶ Qwhils þe hart^t of þe toucher in dyuers desires is takyn, or in iH swetnes is bowyd, And sone for godis lufe & stedfastnes of vertew is refrenyd^t, knaw dowtles þat þat man syn of vncلنnes in hym-self^t has, þof he be neuer so fare, not^t onely fro 16 wymmen bot also fro men. And forsoþ if a trew man with an vntrew woman be Iuny^t, / ful nere it^t is þat his mynde to vntrewth^t be turnyd^t. Of wymmen truly þe maner is, þat qwhen þa feil þame-self of men lufyd^t out of mesur, be chirissynge flatirry 20 mens hartis be-gilis, & to þo þingis þat þair wikkyd^t wyH stirryd þa draw, þe qwhilk before be opyn speche þa assayd. ¶ Salamon soothly was wys & trew to god a qwhiH, / bot^t afterward^t for to mykiH lufe be qwhilk^t to wymmen he drew, fro stedfastnes & godis com- 24 amentis fowlyst he failyd^t, more worþi greuously to be smittyn þat he, in grete wysdome sett, of a fond^t woman—hym self suffryd^t to be ouercumne. No man hym-self þerfor flatyr, no man of hym self presume to say ‘I am sikyr, I drede not^t, þe warld^t may not^t begyH me,’ 28 qwhilst þou herys of þe wisyst man vnwittiest dede. ¶ Gostely fornicacion also is Couetyse, for þe couetus hart^t, for lufe of penys, to fendis strumpetry hys bosum opyns. Qwhen god, as verray spouse, before þe lufe of mone was lufyd^t / & afterward^t be vnclene 32 lufe he is forsakynn & wickyd woars resauyd^t, qwhat ellis bot^t fornicacion is doyne and ydolatry? ¶ Be we þerfore besy, our hartis in þe sight off god all-myghty to kepe clene, And venemus delectacions to distroy; and if any þinge in hart be frelnes ha bene done, be-for 36 god now no þing^t bot þarfines now be schewd. ¶ Sum tyme truly to sum men for mikih^t myrth^t we ar hatyd^t, Sum tyme in wordys & laghtyr we Ioy; And þof all þis & slike mo befor god^t may be doyn with clene saule, be-for men, neuer-þe-les, we knew wle it is iH 40

takyn & expownd; & þerfore maner is to be hade, & þat we wyesly
kepe vs qwher we trow we may ought doo þat is lyke yH. ¶ To
seruandis of crist, to god to be nere is guyl, for in desire of hym,
4 heet of þe fyre of þe holy goste þa take, & swetnes of lufe endles
with swettyst sound of heuyn honily lyke þa synge. Qwharefore /
'mellifui facti sunt celi,' þat is to say : heuyns ar made sweett als
hony, þat is to mene, sayntis, þat so byrnandy criste has louyd,
8 knawand þat he for þame so mikil has suffryd. Qwhils þe mynde
truly of sayntis, to lufe endles, vnabyH to be lowsyd, is knytyd,
and swetnes of heuenly lyfe, þof aH it wer als rauyschyd, with
melody before felt as wer in þat is gladynd.

We must take care to keep ourselves where we think we can do no ill.
It is good for Christ's servants to be near God.

Heavens are made sweet with honey, whilst saints' minds are knitted firmly to endless love.

12 Of parfite lufe, & qwhat aw to be had to gostly Ioy,
& o lufe & correccioñ. [Cap. XXVI.]

Excellens of mede standis in gretnes of lufe, so þat a lufer byrne

16 with fyer euer byrnyng, & in þe self with heuenly swetnes
fulfillyd. ¶ He treuly þat most lufys, hyest in heuen sal be
sett. ¶ þis lufe truly is in hart, & þe more it lufys god, þe more
ioy in it self it felys. ¶ þai err þerfore, þat trowes he lufe als
mikyH, þat bot seldom & schortly has þe Ioy of lufe / als he þat aH

20 day as wer with swetnes of luf is fed. Sum truly with difficulte
lufis, & sum with ese ; bot godis lufe þe blissyd ar [is] þat it be
lyght ; þe lightar þe hartyar / þat qwhikkar þe swetter, þe swettar
þe more. ¶ More truly it is in restars þen laborars ; þerfore þa þat

24 continuly rest & feruently lufys, ar hyar þen þa þat sum tyme to
rest, sum tyme to oþer occupacion takes heed. ¶ No þinge truly is
better þen lufe, no þing swetter þen holy charite. ¶ To be lufyd
truly, & to lufe, is a swete chawnge, þe likyng of aH mans life &

28 awngels & godis, And als þe mede of aH blistnes. ¶ If þou þerfore
desires be lufyd, lufe, for lufe gayn-ȝeldis þe self. ¶ Of gude luf
no man has lost. He soethly can not be glad þat in lufe couth not
byrn. þerfore neuer man is more blissyd þen he þat with-oute

32 hym-self be myght of lufe is borne, & be þe gretnes of godis lufe
with-in hym-self he takis a soundyng swetnes of praysinge euer-
lastyng. Bot to euery man þis happyns not onone, bott qwhen a
man to god turned hym-self meruelously vsis, & aH desyre of wardlyl

36 vanite has cast a-way, þen god scheddys in þat vnspokynn loueyng
to his lufars. ¶ Mynde truly to clennes disposyld, of gude takes

He who loves most shall be set highest in heaven.

The more the heart's love desires God, the more joy it feels in itself.

They are wrong who say a man, who seldom has the joy of love, loves as much as he who is fed with love's sweetness all day.

They that rest continually, and fervently love, are higher than they that only sometimes rest.

He can not be glad that could not burn with love.

Therefore no man is more blessed than he who is carried beyond himself by the power of love.

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love; he shall not sing in spiritual song and praise.

[Fol. XXIII.
a.]

He defiles the law of man's fellowship who honours not the community in his neighbour. Many men wander from the love of God because they do not try to love their brother as they are bound.

þoght^t of lufe endles, þoght^t sothely clene in to gostely songis risis. Clerenes certan of hart, heuenly sound^t is worþi haue. And þat godis lovyng^e byde in gostely ioy, þe sawH with godis fyre is warmydk, & with fuH meruellus likynge gladynk. ¶ Bot and a 4 man þe world^t forsake parfitely, and to prayer, wakynge & fastinge bisily take hede, & þat he hane clemnes of conscience, so þat^t he desire to dy for heuenly ioy, to be dissoluydk & be with eriste; o les þen his mynde to eriste fully be knytt^t, & þat he last in certayn 8 desyres & lusty, þe qwhylk^t he menys in entent with-outen end^t, þe qwhilk^t þoghtis qwher-euer he be sittyn^t or goynge, with-owt^t cessyng^e in hym-self he þinkis, no þinge desireand^t bot cristis lufe, ellys sothely heuenly sounde he takis nott, nor in gostely songe 12 Ihesu, nor his praysynge he saH not^t synge in mynde or mouth. ¶ Pryde for sothe many distroys, qwhen þai trow þai haue ought done þat odyr ha not^t, onone þame-self beris before odyr, & þai þat ar þam-self bettyr þai put^t behynd. ¶ Bot knew it wele, he can not^t 16 lufe hym-self, þat comon kynde in his broþer presumys to despis, ffor he to his awn condicioñ dos wrong, þat his right^t in a nodyr knawys nott; þe lawe of mans felischyp he filys þat comoute of kynde in his neglbur wyrschipis nott. In þis many men err fro 20 godis lufe nor to his lufe þai can not come, ffor þer brodyr as þai ar bun þa study not^t to lufe. ¶ And sothely þe synar awdyr þa leef^t incorrect^t, or if correc^t or snyb þe synnar, with so grete scharpnes & ferisnes þai speke þat oft^t be þer wordes þai ar made wars þen þai ar 24 þat þai snyb. ¶ þa suld^t truly with meyknes spek, þat be swete wordys þai myȝt^t wynn / þat sharp correcyng^t wald^t make wars.

Of syghyngis, desyre & mekenes of a parfite lufar; & of þe differens of wardly lufe & godly; & als of 28 meditacioñ. [Cap. XXVII.]

I truly long for love, for with all my mind I desire Him, whom I love in His fairness, I beseech Him to give me joy.

¹ **U**oys of a longing^t sawle with lufe endles beris lyknes of þe sekar of hys makar sayand^t: 'Osculetur me osculo oris sui,' þat^t is to say: 'þe godhede myght^t glad me with knittyn^t me to his 32 sone.' þer-for truly for luf I longe; for qwom I lufe in hys fayrnies, to se with aH mynde I desyre. Emonge truly in labore and stryff of my pilgremage, with swetnes of his lufe I beseke he me make glad; And vnto tym my lemnman clerely I may se, hys fuH swete 36

¹ Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.

name in my mynde withaldyn Ioyand^k I saſt þinke. ¶ And no
meruayH þerof he in þis lyfe be glad þat euer has lust desyrs of his
makar to fulfyH. / No þinge is meriar þen Ihesu to synge, No þinge Nothing is
4 more lykan^k þen Ihesu to here. ¶ Herynge truly þe mynde merrier than
myrthis, & songe it^t vp liftis. ¶ And truly qwhilst þis I want^t, als
wer with hongyr or thyrst syghing & heuy, my-self me þingk^t for-
sakyn. ¶ fforsooth, when I, halsyng of my lufe & kyssyng feyH,
8 Als wer with likynege vntold^k I flow, qwhome trw lufars only, [for] Forsooth,
lufe of his vnmesur^k gudenes, aH þing^t settis before. ¶ Cumand
þerfore in to me, cum parfyte lufe in schedand^k; My hart^t also he overflow with an
refresch^k gifand continuance; warme he me, also makand^k fatt^t, aH inexplicable
12 letingis of lufe a-way puttand^k. ¶ Qwo þen saſt say þat he suld^t
fall to stynkan^k vnclemnes of flesch^k qwhome criste has vochyd saff^t
to fulfyH with swetnes of heuenly behaldyng^t? þerfore now for-
ward^t it is songne: ‘*Letalimur in te memores vberum tuorum super*
16 *vinum.*’ Als qwo say: to þe worship & Ioy we desire, In þi gladnes We desire to
we ar mery, lust^t and riches of warldly vanite forsakyn, þe qwhilk^t worship
þer lufers so begiles, þat þe noy þa suffyr þa knew itt not. ¶ And Thee; we are
þof aH we may not^t zit^t se þi fas, neuer-þe-les so hoott^t we desire happy in Thy
20 þat [if] we suld^t euer lyfe, odyr lufe þerof we seek^t none. ¶ ffor þe gladness.
lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we Though we
feyH & paynfully to þe we hy / for to þi lufars noyus þing^t pass & may not yet see Thy face,
myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufys þat nevertheless so hotly do
24 rather wald^k cheis horribil^k deed to suffyr þen to any syn consent. [Fol. XXIII. we desire,
¶ Nor he soethely parfitely criste lufys not^t þat any bot^t criste that, if we
dredis, qwils to godis lufers aH þinge turnys to gude. Purfite lufe should live
ouercomys payn & also thretis, for it felis no dreyd of creature; AH for ever, we
32 & deyd. And so ilk^t trw lufar in hym-selff may say: “Ilk^t man should seek
me passis in warldis despisyng^t & hate of synne, in desyre of þe no other love.
heuenly kyngdom, in swetnes & heet of cristis lufe, & brodirl^k Righteous men are
charite; sum florysch in vertu, sum schynes in mirakils, sum ar
36 rasyd with gift^t of heuenly behaldyng, and sum sekis preuetys of think all sur-
scripture. þe worthy lyfe of so many qwhen I behald^k, als right pass them in
noȝt^t me þink^t, I am emange aH oþer lawest.” ¶ Rightwes þerfore hating the
fleys ful fast aH earthly cumberans, onely drawand^k to euerlastyng world,
40 Ioyes, gretely þa fayH in desire of aH temporaH þingis and in godis and in spirit-
ual greatness. The righteous flee all earthly en-
cumbrance, only drawing towards ever-
lasting joys,

luſe with a hy liſt þai ryſe. And worthily it is ſayd þa luſe god, for in right way & playn in ſchynynge charite goand, no þingis bot criste þa sauyr or ſeke. ¶ To qwhos contrariſ it is ſayd be þe ſalm : ‘*Obscurentur oculi eorum ne videant, & dorsum eorum ſemper in curua,*’ þat is to ſay : þer eyn be dyme þat þai ſe not, & þer bak alway þou bow, ſo þat to erthly onely þai take hede, euerlastand putand be-hynde. ¶ & þerfor godis wreth on þame is ſched, & rightwys venieans, with grete feriſnes of *turmetis vmbelappyng*. ¶ Rightwes forſoythi with-oute eeffiſyng to Ioy of godis ſight, all fenydnes put bak, with hart, mouth & deed þai tent, & not to luſe voyde vanite þai bow, þat þai fro þe payth of rightwysnes in þer pilg/image be ſturdyd. ¶ þerfore he þat criste deſirs to pleſe, for 12

Dreadful is it to go to the fire of hell, but ſinful hate and luſt are worse, as Christ may be lost for ever through them.

A ſoul parted from the earthly-wise enjoys wondrouſ happiness, crying, all things earthly are burdeſome, Dear Love.

Love makes me bold to call on Him love best.

I beseech Him to kiss me.

[Fol. XXIV.
a.]

As children are fed with milk, ſo cloſen souls burning with heav- enly love are fed, and ſhall be brought to ſight of everlasting brightness.

Great as is the diſference between ſuperfluity and dire need of earthly things, even greater

guyd no yH agayne eriſis wiſt no þinge wiſt do. ¶ fful horribil it is þe fyer of heH to go into ; More is to hate in ſynn to wil haue luſt, for qwhilk he may criste loys for euer-more. ¶ A ſawl forſoth partyd fro warldly wys & fro venuſus ſwetnes of þe fleſch 16 ſondyrd, gyfyn to heuenly deſyrs, als wer rauisched a meruelus myrth vſys, for now gladnes of þe lemmans luſe it felys, þat clerly ar it may behalde & more lykandly deſyrs : ¶ Also in þis tyme þe mouth of þe ſpows & his ſwettyst kissingit askis, with uoys 20 ſayand : ¶ “ AH erthly to me ar yrksome, my lemmans luſe I feyH, moystur I taste of meruelus comforth, & þat ſwetnes besily I ȝerne ; luſe makes me hardy hym to eaH þat I best luſe, / þat I fro hym put far be temptation fayH not, he me comforthand & filland 24 myȝt kys me with kyſſyng of hys mouth. ¶ þe more truly fro erthly þoghtis I am lyft, þe more I feyH ſwetnes deſyrd ; þe more fleſchly deſyrs ar ſlokynde, þe truliar euerlastynge ar kyndyld. I beſeke he kys me with ſwetnes of his luſe refreſchyng, with 28 kyſſyng of his mouth me ſtraytly halsyng, þat I fayl not, & gras in puttingit þat I may besily in luſe grow. Als childyr with mylk of pappis ar norischyd, ſo chosyn ſawlis byrnand in luſe with heuenly likynge is feed, be thee qwhilk to þe ſyght of clerenes 32 euerlastynge þai ſaH be broght. þe likyngis truly of eriſis luſe ar ſwettar þen aH þe likyngis of þis warld & fleſchly ſauour. ¶ ffor- ſoth aH ymagination of fleſchly luſtis, / al plente of warldly ryches in comparison of þe leſt ſwetnes þat of god into a chosyn ſaH is 36 ſched, is bot wrechidnes and abhominaſioñ. ¶ Als greet differens as is be-twix hyest plente of warldly riches and grettest nede of warldly pouerte, more differens with-owtin end is be-twix ſwetnes of þi luſe, my god, & luſt of warldly Ioy þat fleſchly men deſyre & 40

go aboute & in þe whilk þai only Ioy. ffor noght of þi Ioy þai ^{is the difference between} feyH, In whom allone þai suld be glad. Gostly gyftis truly a ^{Thy love, my} God, and ^{the lust of} worldly joy.

⁴ behald, deouutely pray, worthely prais, Ihesu onely desyre, / þe mynde fro filth of syns to wayche, fleshly desyrs to slokyn, woundys & cristis cros in mynde to paynte, And with an vnwery desyre vnto þe sight of þe most gloriouſ clerenes dissyringly syght.

^{8 ¶} Slyke ar þe vntementis precius with qwhylk a halowd sawle with godis lufe is best A-noynt & made fayre.

Of trew mekenes & aduersite, ensaumpyH of sayntis ;
& of þe maner of gostely profetynge, & of criste
12 passyone pinkyng. [Cap. XXVIII.]

^Verray meyk, not oþer mens synne, bot þer awen þai behald, & ^{Meek men} not þair guyde dedis bot oþer mens þai prays. ¶ Repreuyd ^{behind their} truly doys þe reuers, ffor rather oþer mens syns þen þer awen þai se, ^{own, not} others' sins; ^{praise others'} good deeds, ^{not their} own.

¹⁶ & in comparison þer awen þai count for litil syns or none, þer guyd dedis, if any happyn, before aH oþer þai prays, qwos gudenes to lestyn þai desyre, if þat þai may not fully destroy. ¶ Two ^{I have} þingis to here I haue bene heuy : On was qwhen me wreach, þat ^I I grieved to hear two things, one, when wretched I, despised by myself, was praised; another, when I heard my neighbour reproved or slandered.

²⁰ only despisyd, I knew be praysyd : ¶ A-noþer, when my neiglbur þe qwhilk in god & for god I lufyd, I saw repreuyd or with sclaunder bakbittyn. ¶ Neuer-þe-les þou þat þe warld forsakis & in pouerte art besy criste to folow, be besy þi-self to knaw, for ^{when} ^{another,} ^{when} ^{I heard} ^{my neighbour} ^{reproved or} ^{slandered.}

²⁴ truly, if þou forsake dedis and desire of þe warld, þi self þu byndis for criste gladly to suffyr warldly diseise, & truly welth strongly to fle ; þis if þou forgettand take no hede to, fro cristis lufe þou goys begilyd. // ¶ Meruayl not þerfore, þofe þou with dyuers & many

²⁸ temptacionis be noyd ; ffor if þou stedfastly with-stand, swettar þou saH be & derrar befor god. / Haue in mynde þat god his preuys als gold is preuyd be fyre. ¶ þai truly þat swetnes of cristis lufe þat in-ward felys, gladly halsand tribulacion, wardly solas vtward þai

³² seyk nott. ¶ þe swetnes truly in mynde truly cristi lufand, is so mykyH þat, if the warldis Ioy wer gedyrld to-gidyr in o place, / leuer itt wer to ryn to wildyrnes þen loke þeron ons with ee. ¶ And no meruayl certayn, ffor aH wardly chere to it semys rather heuyries

³⁶ þen comforth. þe sawl soethly may not be fed with vayn Ioy þat is wonte with Ioy of cristis lufe to be visityd ; qwhos hart fro hys leman partis not, for soner he wald cheis to dy þen his maker

That thou
mayest have
grace, follow
saints' lives,
that thou,
turned to
God's service,
mayest hope
to rise to
heaven.

They are
called lovers
of Christ that
accept the
adversity of
the world
and despise
prosperity,
and, dying,
these are
taken to
heaven.
I fled to the
wilderness,
not agreeing
with men, as
they hindered
me from joy.
I have found
sorrow, but
have ever
worshipped
our Lord's
name.
Let us keep
in mind the
crown of
endless joy.
He who for-
sakes all for
love of Jesus,
joyfully cries,
"I have
found what
my soul
loves."

If thy heart's
eye is over-
joyed in
prayer to see
heavenly
things, then
thy soul is
nearly per-
fected in
Christ's love.

offend. ¶ And þat þou þis grace may haue, ensaumpyH of for-
þinkand, þer synnes keyp in þi mynde, / & sayntis lyvis be besy to
felow, þat þou a synner, zit to godis seruis turnyd, be synners
raisyd to heuyn may ryse to hoipe, & be ransakyng of rightwys 4
mens lyfis fro aH pryd þi self refreyn. ¶ Be mynde truly of a
holyar þing þe holy mans mynde [is] mekyd. ffor qwhos lyfe euer
þou fyndis writyn or heris tolk, alway þou trist it without com-
parison bettyr þen þin. Slike truly ar eald^t cristis lufars þat for his 8
name scharp aduersyte of þe warld^t takis, prosperite & vaynglory
despisys, with despisyngis, repreuys & sclaundryis þai ar fulifillyd, &
in þer praisyng þai ar ponyschyd; þe qwhilk for gude solitary
lyfis in þis warlk, dyand to cumpany of aungellis ar takyn in 12
heuyn. ¶ Truly I fled in to wildyrnes, for with men I myght not
acorde, for sikirly fro Ioy þai lett me oft, & because I dyd not as
þai dyd, errour & indignacion þai put to me, & þerfor tribulacion &
sorow I haue fun, bot our lordys name I ay ha worshippyk. þat 16
we þerfore in temptacion fayl not, stody we for aH erthly couetys
to be wary, þe croune of endles Ioy bisily in mynde to keyp, þat we
fun wakand þe blys behestyd may resayue. ¶ Emonge also vse we
slike rewle þat fleschly desire groundly ma be restrenyd, warldly 20
couetis þe hart^t wisly forsake, so þat þe body in godis seruis stabih
& stronge alway mow stand. ¶ He truly þat for Ihesu lufe aH
inge forsakis, & wiH of hauyng leuys, & stedfast abydes & pro-
fetand with Ioy says: "I haue fun þat my sawle lufys." ¶ Criste 24
truly in hart^t is fun qwhen heet of endles lufe in itt^t is felt, þe
qwhilk^t couetis to be soght^t with-outen fenynge. ¶ Criste certan
lightis in a sawle in honily swetnes & gostly songe, so þat he þis
ioy þat has baldlye may say "my lufe I ha fun." Qwho so euer 28
truly, qwhils he prayis, his mynde seys hy raisyd, za abown þis
bodily heuyn lyft, if he fayH not, bot more alway & more desires
euerlastynge þingis to sauour. Mirily þerfore itt may abyde cristis
meyknes, for with-in few ȝeris to behalde gloriis þingis it self it saH 32
feyH rauyschyd. ¶ Qwharfore with meyk hart^t profetand in profett
to tyme it cum to felischyp of euerlastyngr rest it sal not cese.
¶ If þe ee of þi hart^t in prayer heuenny þingis to behalde be
rauyschyd, þen is full nere þat þi saule, erthly þingis passand, in 36
cristis lufe be made parfyte. ¶ He soethely þat praying heuenny to
be-halde zit^t is not raisyd, to pray discretly & wake, cese not to
tyme he perseyfe hyar loys, so þat he in þe erth lygand with greuys
& dises be despisyd. ¶ 'Eyrelinini jilee syon & videte regem 40

salomonem in diademate' // þat is to say: "go forth ȝe sawlys
 renwd, & vnderstand criste truly putt' to deed for ȝour hech^H; [Fol. XXV.
 a.] behald^H in hym & ȝe salH see his godly hede with þornes crownyd,
 4 his face be-spittyd, hys fuH fayr eyn be payns wan, hys bak^H
 scourgyd, his breste hurtt, hys worþi handis þirlyd, hys swetyst
 syde with a spere woundyd, hys feytt þorow naylyd, & woundis
 sett^H þorow al hys soft flesch, Als it is writyn: fro þe sool of þe
 8 foyt^H to þe eroune of þe heed in hym is no hele. ¶ Go forth þerfore
 fro ȝour vnleful desyrs & see what crist for ȝow has suffyrd, þat
 syns playnly be outcast And to byrnynge of lufe ȝour hartis be
 taught."

Look upon
Him, ye shall
see His Godly
head crowned
with thorns,
and Him
suffering
greatly,
as it is writ-
ten, "from
the sole of
His feet to
the crown of
His head is
no health in
Him."

12 þat a trew lufar warldly þingis despisys & heuenly
 desyrs ; and of pride to be hatyd, & meknes to be
 halsed. [Cap. XXIX.]

16 Behald^H, þou wrechyd lityH man, how in lykyng off fleshly
 lust^H of endles dampnacion cruelte slepis. To þaim þerfore þe
 aw to gaynstand, þat þo þingis þat criste desyres ar besy to distroy,
 þat^H is to say vertew. ¶ þi hart^H truly desyr of alkyns passyng^H Thy heart
 vanite salH vante or þi hart^H with cristi's lufe may byrne. ffor
 20 mynde with cristi's spiryt^H byrnand^H onely with lufe off endles þingis
 is feed^H & in a IoyfuH songe is gladdyn^H. ¶ If þe swetnes truly of
 endles lufe in þi saule now be bidynge, with-owtin doute aH wan-
 toned^H of fleshly wykydnes it destroys, & þe in criste delitand^H no

24 þinge bot¹ criste it suffyrs feyH, for nowdyr þou fro hyme fallis nor
 no þinge sweyt þou felys bot hym./ Parfytte forsoth when þai dy,
 before god onone þai ar broght & sett^H in setys of blistfuH rest^H, for
 þai see þat criste is god. ¶ þai truly þat crist begyn to lufe, after-

28 ward^H in grete Ioy of lufe & honily brynyngis, fuH lufely songis to
 Ihesu crist^H to syng^H þai salH nott^H cese. Hym truly none erthly þinge
 likys þat truly lufys criste, for be gretnes of lufe aH passand^H semys
 fowle, with ffleschly eyn bodily þingis ar seyn, bot with clene hert^H

32 & meyk^H heuenly þingis rightwes behald. þe qwhilk lyghtynd^H
 with flawme of heuenly sight^H, fro þe byrdyn of syn þame-self felys
 lowsyd^H & in wyH eft^H to syn þai cese. ¶ Qwhos hart turnyd in
 fyre none erthly halsis in desyr, / bot alway is bisy hy þingis to

36 þirH. ¶ þai sikirly þat to holynes ar ordand, in begynnynge of þer^H
 turnynge be goddis drede, synnes & wardly vanites forsakis, and þen

They that
 begin to love
 Christ truly,
 afterwards
 burning with
 love's sweet
 joy, shall not
 cease to sing
 to Jesus.
 Bodily things
 are seen with
 fleschly eyes,
 but the right-
 eous behold
 heavenly
 things with
 clean heart
 and meek.

Those or-
 dained to
 holiness,

¹ MS. bost

beginning to fear God, for sake sin, then bring the flesh under penance, then put love of Christ before all other things.

[Fol. XXV.
b]

A true soul longs for love, and sets all earthly things at nought.

When the mind is kindled with fire of the Holy Ghost, it is made sweet with the spring of God's liking. Pride and heart-swellings must be eschewed.

It is great abomination that man thinks to make himself great, although the highest king has so humbled himself.

þer fleschi þai setti vndir strayt penance,/ afterward cristis lufe before aH odyr sett, a likyng of heuenly swetnes feland, in denocion of mynde mykil þai profet: And so fro gre to gre þai pass & florisch with gostely vertews, & so with grace made fayre at þe lasti þai cum 4 to parfytnes þat standys in hart, in worde, & deyd. Hym certayn þat cristis lufe has swaloyd, it makys þame dede als wer to take þis vtward þingis; it saurys þat vpward is, þat is abown it sekis, & nocht þat is on erth. ¶ Mynde no meruayH syghand in desyre of 8 þe heuenly kyngdome, in lufe of þe spows grows, & of insched gladnes Ioyand fro desyre of erthlye þinges þe self baris, and with longyng of trew lufe fulfillyd, god to se in his faymes tentis with aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12 in his desyre iti is bisy & no þinge bot hym it sekis. Qwhils a trew sawH certan only presens of þe spouse byrnyngly desyrs, fro aH wantones of vaynglory parfytyly is kelyd. ¶ ffor lufe þerfore it longis, for aH earthly þingis it settis at nocht, qwhils it so hyes to 16 endles Icys. ¶ He þat in cristis lufe hym-self delitis, & his comforth continuly desyres to haue, Mans solas onely couetis nott, bot also with grete desire he fleis iti als iti wer reyk, þat hurtis his eyne. ¶ Als þe ayr of þe son-beme strikyn, & with schynnyng of his lyght, 20 aH to-gidyr is bot schynnyng, so a deouutt mynde with fyre en-flawmyd of cristis lufe, & with desyrs of heuenly Ioyes fulfilid, / aH semys bot lufe, for aH-to-gydir to a nodyr lyknes is turnyd, þe substans abydeynge þof aH it be wondyrly myrthyd. ¶ ffor qwhen 24 þe mynde with fyr of þe holy gost is kyndlyd, fro aH ydilnes & vnelennes it is baryd, & with þe spryne of godis likeyng it is made swete, alway behaland, neuer fayland, earthly þingis not seand or itt with syght of þe lufer be glorifyed: ¶ AH pride truly vs behoues 28 eschewe & bolnyng of hert, for þis is þat sad men has castin to grete wretchednes. ¶ Qwhat is more schamefuH, qwhat more worthy to be ponyschyd? it is truly grete scorne & playn abhominacion þat þe fowlest worme, þe warst synner, þe lawest of men, is abowt hym- 32 self on herth to make grete, for qwhome þe lykest kynge & lorde of lordys has likyd so mikyH to meyk hym-self. ¶ If þou wiH criste meyknes clerely behalde, of qwhat degré so euer þai bee, how mykeH ryches or vertew so euer þow haue, in þe no mater of pride þou saH fynde, bot þi-self despisyng & cause of meyknes. ¶ þou þat synnars þerfor despisis, þi-self behalde, for þi self wers þe odyr þou makis, for truly god more displesis a ryghtwys prowde þen a synnar meyk. ¶ Qwhen in þi mynde tru meknes is sett, qwhat so euyr 40

þou weyl dos to þi makar louyngē it is done, so þat vertu despisandē
 his worship þou seyk, þat þou to vanite gifyn loys not þi meyd
 euerlastynge. ¶ Thynk, on Ihesu, with hartis desire þi prayer to Think on
Jesus.
 4 hym pas, be not wery hym euer to seyk, no þing^t þou charg^t bot^t Never weary
of seeking
Him.
 hym allone. ¶ Happy is þe ryche þat has slike possessyon; & þis
 to haue þe warldis vanyte þou forsake: & he þi enmy sal ouercome
 & þe to his kyngdom brynge. ¶ þe feynd saH be ouercomen The fiend
that harasses
thee shall be
overcome.
 8 þe noys, þe flesch made sogett þat þe greuys, þe warld sal be The man,
who in mind
cries out to
Christ, is not
idle.
 despisyd þat þe assays for to begieH if þi hert ces not criste lufe
 to seyk. ¶ Man truly sytis not ydil þe whilk^t in mynde to crist [Fol. XXVI.
a.]
 cryes þof aH þe tongue be stiH, for þe body [in] fleschly rest neuer
 12 restis qwhils þe mynde heuenly þingis stintis not to desyre, nor
 he is not ydlyH þat euyr is gredy euerlastynge þingis to couett.
 Thoughtis truly of cristis lufars in goyng vp ar swyft & in cours
 accordynge, ¶ with þingis passyng þa wil not be bowde nor with
 16 fleschly fylthis tyde, bot to ascendē þa cese not to þa to heuyns
 come. ¶ Qwhils þe body truly in cristis seruys is wery, of-tymes While the
body in
Christ's ser-
vice is weary,
often the
spirit and
mind are
raised to
heaven's
refreshing
and thoughts
of God.
 desires to haue þat he prayes, bisily¹ takis heed qwhat he prayes,
 & þat he lufe hym þat he prayes, so þat wreche askandē rewarde of
 his lyfe be begilyd. ¶ Sayntis forsoth has so grett meyknes þat
 24 þaime þink^t þa can noght, & þame þink^t als qwho say þa doo noȝt,
 þame self þai caH lawest of aH & vnworpiest, ȝa and wer þen þame
 þat þai with repreuyng^t chastis; þis after godis commament^t rest in
 þe lawest place; qwhos lawe sittyng no repreeff a-nens god takis
 28 bot worschip, / not vnthank, nor lofe of meyd, bot of worþi & grete
 worschyp to þe qwhilk^t meyknes best disposys. ¶ þis meyknes
 truly to criste gifts louyngē, to þe feynde noy, Ioy to godis pepuH,
 Cristis seruandē it maki^t to lufe more byrnyngly, to sarif more
 32 deuoutly, to prayes more worthely, & maki^t fuller of charite. ¶ þe The meeker a
man is the
more he
raises God's
worship.
 more þat a man meki^t hym-self, þe more godis worschyp he raises
 on heght. He truly þat in goddis lufe & his neghbur lastis, & ȝit
 þinki^t hym-self vnworthiar & lawar þen odyr, be meyknes & knawleg^t
 36 of hym self, // emys of þe he Iuge he ouercums, lufe he conqwers,
 & in endles Ioy he sal be resavyd qwhen he fro þis light passys.

¹ MS. bisily bisily

Techyng of boystus & vntaght desireyng to lufe, and
of wymmen to be eschwyd. [Cap. XXX.]

A true soul,
the spouse of
Jesus, casts
out pride.

Atrew sawle, spows of Ihesu criste, pride kestis owt, for deply
it lufys meyknes; vaynglory it vggis, for myrth euer-lastynge 4
onlyn desyrand, criste it felowes; fleschly lykyng & softnes it hates,
for be-foyr swetnes feland of euer lastynge hony, lufe of þe lufelyest
alway desyrs to feyH. ¶ EuyH wreti it has nott, for aH þinge to
suffyr for cristis lufe it is redy. ¶ To odyr it can nott haue envy 8
for schynynge with tru lufe with ilk mans profett & heyH it Ioy.
No man truly es envius bot if he be lityH in treuth & wenys he be
mikil, qwharfor agayns odyr, þat þai to hym be not lyke, sclaundrys
it rayses, Or if any odyr gretter, fayrar or strengar be cald in þe 12
pepyH, onon he is heuy touchy় with venum of envy. Bot þat
vaynglory of slippand praysyne þe sawle may not seyk, þe whilk
is bot a litiH kyndylk with heuynly behaldynge. Qwharby playnly
is scheuyd þat men þefor has envy, for þai of godis lufe þat 16
is in ilk chosyn sawel þai ha not. Qwher any truly ar þat lufys
god, to þer felawes truly as to þame self profett þai desyre. / In godis
lufe þerfore if þou wiH pass, al erthly praynsyng þou hate. ¶ Mens
despisynge[s] & þer scornys for criste þou hals, & endles Ioy to gett 20
þi mynde þou strongly sprede. ¶ Rather cheis with repreuyd to feyl
in Payne turment of fyre þen with þame comon in synne. He certan
þat lufys crist byrnyngly, & in Ioy of his lufe lustely syngand, lifys
sikyr, to hym more likand is to faH in fyre euerlastynge þen ons 24
dedely synne. / Forsoth slik sayntis þer ar, for in clennes þai lyff,
AHe erthly þai despys, of heet and gostly gladnes Ioyand þa syng
þat before þai sayde, ¶ In cristis lufe þa byrn, to heuenly sightis þa
study, in gude werkis þai ar euer als mikyl as in þam is, with likynge 28
of euerlastynge lyfe þa fellow, & zit to þame-self þa some foulest, and
emange odyr þame-self þai þink þe last & lawest. Be þou besy þer-
fore þat art boystus & vntaght, agayne þi gostly enmys strongly to
stand, & in þi hart none iH þoght þou suffyr rest, and agayns þe 32
fendis waytinge sett þi wisdom. ¶ Qwen an vncleyn ymaginacion
or þoȝt contrary to þe purpos of þi mynde withstandis þe, fayl þou
not, bot manly fecht. ¶ Cry to criste with-outyn cessyng, to þou
be cled with godis armour. ¶ And if þou desyr þis warldis despisars 36
to folowe, þinke not what þou forsakis, bot qwhat þou despisis,
with qwhat desyr þi wiH to god þou offyrs, with how grete desyre
of lufe þi prayers þou presentis, with howe greet heyt of godis seinge

[Fol. XXVI.
b.]

Be thou heed-
ful to with-
stand thy
ghostly
enemy.

When
unclean
thoughts
assail thee
fight man-
fully, cry to
Christ that
thou be clad
in God's
armour.

þou longis to hym be ioynyd. If þou aH synne parfitely hate, / if þou desire no þinge þat passis, if þi sawH lese to be cheryd with 4 earthly solas, If þou sauyr heuynly to behald, & moste godis sune þou desire, if þou manerly speke & wyesly, for he spekis not bot if he be made, qwhos spirit with hony of godis lufe & swetnes of Ihesu soyng is multyn. ¶ In þis, behald, & slike odyr vsyd sumtyme þou sal cum to perfecion. ¶ Slike a despyar of þe warld no 8 meruayl gode appreuyts. / þe saule truly þat boyth is sweyt be schynynge of consciens, & fayr be charite of endles lufe, crists gardyn may be cald, for it clensyd fro syns florischys with vertew & with swetnes of he songe als wer with songis of byrdis it Ioyts.

12 ¶ þerfore aH our mynde set we god to plese & obey, hym to saryf & lufe, & in ilk gude deyd we do, to cum to god be we besy. ¶ Qwhat

valew is it earthly to couet, or fleshly lufe to desire, & þer-of no þinge we maye haue bot þe Iugys wreth, þat is to say euer-lastynge

16 paine? ¶ Ifleschly lufe sothely stirs temptacion, & þe sawl blyndis, þat parfyte clennes it maye not haue, done synnes it hidys, & vnwyresly it kestis downe to new wykkednes, to aH curst lustis it enflawmys, aH rest of sawl it sturhyls, þat criste byrnyngly be not

20 lufyd it letis, And aH vertew before gettyn it wastis. þerfore he frely þat couetis criste to lufe, ee of his mynde to womans lufe lat it not loyke. ¶ Wymmen, if þai lufe men, þai ar fonde, for mesure

24 ful bittirly. ¶ On ee þai haue of waytyng, A-nodyr of trw sorow. qwhos lufe distractis þe wytt, perueritis & ouerturnes resone, wys-

dome of mynd to foly it channgys, þe hart fro god it withdrawes, and to fendys þe sawl makis bonde. And forsoth he þat with

28 fleschly lufe, þof aH it be not with wiH þe lust to fulfyH, a woman behaldis, & fro vnlefusH meuyngis nor vnelene þoghitis kepis not hym-self vnflyd, bot oft-tymis hym-self in fyfthis filyk & stynkanle perauenture for to do wars hym-self he felis lykand. ¶ þe bewte

32 of wymmen truly many men begilys, be desire qwhar-of þe hartis also of ryghtwys sum tyme ar ouyr turned, so þat þa þat in spiryt began, in þe flesch þai ende. ¶ Be-war þerfore, in begynyngе of

þi gude conuersacioñ, with womans fayrnies kepe þou no speche, so

36 þat þer of takyn þe venemus seyknes of lust þe fowlnes of mynde to profyr & fulfyH þou knawingly desauyd and cowardly of þin enmys

scomfett be drawen. ¶ ffle wyesly wymmen, & þi þoghitis alway fro þaim kepe far; for þof a woman be gude, zitt þe feynde prikan

40 & meuand, þe bewte also chirissand, for freilnes of flesch þi wil in

The soul that
is sweet by
the brightness
of conscience, and
fair by the
charity of
endless love,
may be called
Christ's
garden.

What virtue
is it to covet
things earthly, and
desire fleshly
love, from

which we got
nothing but
the Judge's
wrath and
everlasting
punishment?

Fleshy love
blinds the
soul, hides
committed
sins,

[Fol.
XXVII. a.]

nota
so that it
hinders the
burning love
for Christ.

The beauty
of women be-
guiles many,

and some-
times too the
righteous are
turned aside
by it, begin-
ning in spirit,
ending in
flesh.

If thou
wouldst ever
hold Christ's
love in thy
sight,
thou must
never be be-
guiled by
false cherish-
ing of a
woman,

þam ouermikyH may be delityd. ¶ Bot and þow cristis lufe with-
oute cessyng wold cal a-gayn, and hym in aH place haue in þi sight
with dreyf, I trow be fals chirryssyng of a woman þou suld never
be begillyd; bot truly, þe more þat þou seys þou arþ asayd with fals 4
flatteryng, if þou despis þam as Iapys, or trifuls, as þa ar, no meruayl
þou suld haue þe ioy of godis lufe. ¶ Criste truly dos meruelusly
in his lufers, þe qwhilk, with a special lufe & a purfyte, to hym-self^t
[he] takis. þai desire not truly softnes of flesch or bewte þer-of, aH 8
wardlly þai forgett, temporaH prosperite þai lufe not, nor þe wardlis
frawardnes þai dreyd not. ¶ To be by þam-self^t þai lufe fuH wele,
þat in-to þe gladnes þat in godis lufe þai feyl, with-outen lettyng þai
may feyH; ful sweytt þame þink for criste to suffyr, and noþinge 12
hark. ¶ ffor he þat martyrs victory worthily wil worship, deuocion
of vertew in siloing of vertew lat hym fulfyH; / þe marter cause lat
hym hald, if þat he suffyr not þe payn; paciens lat hym kepe in
qwhilk ful victory he saH haue. ¶ A sawl truly foly of iH lufe 16
forsakyn, þe way of strayt lyfe entyrs, In þe qwhilk foyd of
swetnes of heuenly lyfe is felt; þe whilk, qwhen it felis so com-
forthabyH, þat aH passyng likynge it ouercummys, god it prayts þat
slike comforth he wald vochesafe to gyfe & gostely it refresch, & 20
grace of continuance þat he wald gyff, nor þat it fayle nott made
wery in dyuers errors. ¶ A ȝonge man, if he begyn to doo weyH,
lat þink euer to continow, lat hym not sleep, nor fro his gude purpos
cesse, bot in mynde ay profet he fro les to more risynge. ¶ þe 24
schado forsoth of errour forsakyn, & þe venemuse swetnese despisyd
of wreichid lyffe, straytt lyffe takand, þe swetnes of ful he deuocion
now it halsis, ¶ And þus als wer be degrese be giftys of þe holy
goste to þe heught of godis behaldynge it ascendis; In þe qwhilk 28
heit of endles lufe restid & gladynd, with heuenly likynge [it]
flows als is lefuh to dedely men. ¶ A gude saule certanly with
many disese vmbesett, and [with] heit of temptacion noyd, þe
swetnes of godis lufe als it is in þe self may not feyH; neuer-þe-les 32
þe ioy of lufe it is expert, & in stabih cours to þe lufer it drawes,

A soul that
truly forsakes
the lolly of
ill love enters
the way of
straight life.

If a young
man begin to
do well, let
him not cease
from his good
purpose.
[Fol.
XXVII. b.]

¶ And þof þe sawl so wondirfuH swetnes may want, ȝitt with so
grete desire cryst it lufys, þat onely for his lufe it myȝt perseuer-
and stand. ¶ Bot how mikyH is to be praysyd his kyndist help, 36
in qwhilk every tru lufer is expert, þat aH sory be comforthys,
forsakyn it makes swete, and sturbynd he settis in pesse, & aH
noyse sparpilland he wastis. ¶ þe sawl fro þe world synnes
departyd, & fro fleschly desyrs with-drawnen, of syn is pourgyd, & 40

And though
the soul may
want such
wonderful
sweetness,
yet it loves
Christ with
so great a
desire that it
cannot stand
but for His
love.

The soul cut
off from the
world's sinne

þer-by it vnderstandis a swetnes of myrth commynge to it nere, in qwhilk^t hope it is confermyd, & is sikyr to haue þe kyngdom, And in þis lyfe to eriste it gifis a drynke ful^t likandly made of hoot^t lufe, & with grete of gostely gyftis with flouris of vertewe, þat eriste 4 plesyd^t resauys þat for lufe of þe we^t of penans in þis lyfe dranke.

perceives a
sweetness of
mirth ap-
proaching it,
and in this
life it gives
a drink lov-
ingly made
of hot love.

Of godis preuay dome & of þame þat fallys agayne,
be vs not be demyd and grete skillis agayns
8 purchesours.

[Cap. XXXI.]

Bott^t sum ar wonete to ask^t how it^t may be þat many þat has led Some ask
þe hardist^t lyfe & þis warldis Ioy barely had forsakyn, and why many,
afterward^t to synn ar serithyn agayne, & dreyd nott^t And in gude It is not for
ende þa sal not ende. / If þat we wy^t not erre, be we in pesse us to know
prowdly to deem. ¶ To vs longis nott^t godis priuay domys to God's secret
knew; al^t þingis truly aftir þis lyfe als it nedys sal bee schewde. decess—all
A^t þe ways of our lorde ar miry domys, þat is to say trw and shall be
16 riȝtwes, ffor nowdvr one with-outen verray ryght^t he repreuys, nor shown after
anofer with-outen mercy, þat^t is rightwes, to lyfe he chas nott^t. this life as
þerfor vs awe to charge þe clethinge of his clerenes is als a growndles needs.
pytt^t, qwharfor we awe to dred qwhils we ar in þis way, & on no
20 wyse vnwisly to presume, for mane wotis not qwheder wret^t or lufe
he be worthy, or be qwhat end fro þis lyfe he sa^t pas. Guyde awe
to dreyd^t þat^t þai fa^t not^t to y^t, / and i^t may trowe þat^t þai fro þer
males may ryse.

24 fforsoth & þai in þer couetis byde & þer wickednes, in vayne þai Fol.
hope þam sikyr of mercy qwhils þer wykkednes is not left^t, for syn, XXVIII. a.
or it^t be forsakyn, is euer forgyfen, nor zit þen bot if a-seyth^t be be- Men great
hyght^t, & þat^t a synner feyn not to fulfyl^t it^t als soyne als he may.
28 ¶ Myghty men truly & warldly riche þat in gettyng possessions and rich,
hongrily euer byrns, & be þer gedys & riches in-to erthly gretnes & eager in get-
wardly power growes, byand^t with lity^t mony þat^t aftir þis passyng^t ting, who grow
substance was of grete valow, or in kyngis servis or grete lordis grote by their pos-
sessions to earthly power,—
32 gyftis meydles þa haue resauy^t, þat with delits lust & worship þa let them
myght^t haue, not me bot saynt Iobe lat þame here: ¶ *Ducunt inquit* hearken to
in bonis dies suos & in puncto ad infernum descendent, þat^t is to say: who says St. Job,
“þere dayes þa ley^t in likynge, & to he^t þai fa^t in a poyn^t!” “They spend
36 Behalde^t, in a poyn^t þa loose þat al^t þer lyfe þai stodyl^t to gett^t, with their days in
þis has dwellyd^t warldly wysdome, þat before god is eald^t foly, And pleasure, but
fleschly wytt^t þai knew þat to god is enmy. þerfore myghty turmentis suddenly go
to hell.”

Seekers for
wealth

rest in age,
keeping what
they have
wrongly got;
when they
cease from
cursed get-
ting, they do
not hesitate
to use others'
goods as their
own.

sal sofyr, & in þer þoghtis þa haue vanischyd calland þame-self wyse, ar nowe made folis, And þat Ioy & likyng of þis wold has felt to þe depnes of stinkand heil ar cumyn. ¶ And forsoþi zit emange all þat with wys of þe warld is bun, of none, als I suppois, is less trayst of saluacion þen of þis þat þe pepill callis fals purchesurs. / Qwhen þai sothely al þer strength & ȝouthi has spend be wronge & law in gettyng of possessions, / afterward in age þa rest, sikirly kepand þat þa with wronge haue gettyn. Bot for þer concience is ferde wykkydnes to condempnyng gifys wytnes. ¶ Qwhen þa onely fro curste gettyng cessis, odyr mens gudys als þai wer þer awen þa dreed not to vse, for al & he suld restore, ful few to hym-self suld leif, And for þa ar prowde þa schame to begge; or fro þer old 12 worschip þai wyl not faill, þerfor þa say þai may not graue nor labour. Desauyd also of feyndis, cheis woldly wreichidnes rather to eschew þe endles Payne of heil to suffyr euer-lastyngly. ¶ Slike forsoþi, qwhils þa haue lordschyp in þis wa[r]lde And be power of þer 16 tyrantry þe smale oppres, / to odyr forsoþi in-to slyke melody of þis exile raysyd is not to dreyd bot rather Ioy, for þat godis chosyn suld not be slike of gode ar refreynyd—Dauid to wittnes: *Ne timueris cum diues factus fuerit homo, &c.*, “Qwhen man is made ryche, 20 dreyd þe not, nor qwhen ioy of his hows is multiplyd, for qwhen he dyes, he takis not aill, nor his ioy with hym gois not, nor þe drope of water, þat is to say of mercy, to þe tungis of þe ryche mane byrnyng in heil zit coyme not. Aill his Ioy in hys diyng 24 he losis, & onely syn for the whilk he sah be ponyschyld with-outen end with hym to þe lande of dyrknes goys.

¶ *Explicit liber primus Incendiij Amoris Ricardi Hampole heremite, translatus a latino in Anglicum per fratrem Ricardum 28 Misyn heremitam & ordinis carmelitarum Ac sacre theologie bachalareum, Anno domini Millesimo ccccxxxv^o.*

End of 1st
Book of Ham-
pole's *Fire of
Love*, trans-
lated from
Latin into
English by
Rich. Misyn,
a carmelite,
and Bach.
Theol. A.D.
1435.

(II. BOOK.)

[Fol.
XXVIII. b.] Qwhy parfytte contemplatyfe to vtward songe takes 32 no heed & of þer errour þat þame repreuys, and how þa profett in contemplacion. [Cap. I.]

B e-caus þat in þe kyrk of god ar syngars, ordand in þare degrees, set to loue god, & þe pepul to stir to deuocion, sum has 36

comyn to me askand^t qwy I wald^t not synge als odyr men qwhen þai hafe oft^t-tymes sene me in solempne messis. þai wend^t forsoþ I had done wrange, for ilk^t man þai say is bun to synge bodily befor his makar & musyk ȝeeld^t of his vtward^t voys. ¶ þerfor I answerd^t not, for how to my makar I gaff melody & sweytt^t voys þai knew not. þai wend^t truly þat gostly sang^t no man myght^t haue, for be qwhat^t way þai couth not vnderstand^t. A fondnes truly it^t is to trow þat a man, & namely he þat to godis seruys is perfittely gifynn, of his lufe no speciaþ gyft^t suld^t haue þat many odyr haue nott^t; bot many þis trow for in þame-self none slike þai fonde. ¶ þerfore I haue þought sum maner of answer to schew, & to repreuars fully not gyffe steeþ. /

12 ¶ Qwhat^t longis it^t to þame of odyr mens lyfe, qwhos maners in many þingis passis þer lyffe als þai wote, & ar fare hyar in þingis þat is vnsene? Qwhedyr it is lefuh to god þat he wyh do, or þare syght^t is wykkyd & god is guyde, / or wil not þai godis wiþ bryngē vnder

16 þer mesur^t? ar nott all men godis, And qwhom he wyh he takis, & qwhome he wiþ he forsakis, / and qwhen he wyh he gifys þat hym plesis to schew þe gretnes of his guden^t? ¶ I trow þerfore þa gruche & bakbytis for þai wald^t þat odyr, hyar in deuocione, to þame 20 come downe & þame confermyd^t in al þinge to þer lawars; þai wene þa be hear qwhen þa ar far lawar. // ¶ Herefore my sauh boldnes has fun a lityh to opyn my musyk þat to me is cumne be byrnyngh^t lufe, In qwhilk I synge before Ihesu, and notis sowndis of þe grettis 24 swetnes. // þe more also agayns me þai ha stand^t for vtward sange þat in kyrikis ar wont^t & orgons swetnes þat^t gladly of þe pepuh ar harde, I fled, ¶ Allonely emangis þis bydeand^t / awdyr qwhen ney^t of messe hereyng^t it^t askyd, þe qwhilk els I myght not here, / or 28 solempnite of þe day for wronge bytyng^t of þe pepuh. ¶ Allone truly I ha desir^t to fytt^t þat to criste allone I myght take heyd^t, þat I have truly desired to sing, that to Christ alone I might take heed.

32 maner þerfore þa wald^t haue broght^t me, / bot cristis grace I myȝt^t I might neither lose Christ's grace nor consent to foolish men,

36 þat no more in odyr þus þa be fonde, nor þat þa presume not proudly to deme hensforward^t, / for it^t is not of simulacioñ fenyng^t / & takin be ymaginacioñ þat I haue done Als sum says of me, & þer-with [Fol. XXIX. a.] many ar begilyd^t þat weyn þa have þat þai neuer toke. / Bot in treuth 40 in me is cumne an vnschin Ioy, & with-in me verraly I ha waxyd^t

Some have asked me why I would not sing as other men, saying, "Every man is bound to sing aloud before his Maker"; but what sweet voice I gave to my Maker they knew not, for they weened no man could have spiritual song. It is foolish to think a man should have no special gift. I will not give way to those who condemn me. It is lawful to God to do what He will.

They murmur because they would have others come down to their level.

I have waxed warme with fyre of luf, þe qwhilk^t my hert has takyn fro þis lawe
warm with fire of love. þingis, þat in Ihesu syngand ful fare fro vtward^t melody to ful
inhirly I ha flowne. ¶ Qwhen I filthis has hatyd^t & vanite of
wordys cast^t out^t & metis in superfluite not^t to take nor vnwisly 4
me to gouern I haue stryvne, þof all of me wer sayd^t I was gifyn
to riche howses, we^t to be fel^t & in delitys to lyffe. ¶ Bot^t god
wyrkand^t my sawle I had odyr-wyes sett, þat rather I sauyn^t
heuynly þen swetnes of meytt; & be þis cause certan wyldernes I 8
haue lufyd^t & fro men I chase to lyfe, þe nedys of body onely speed,
& so soþel^t solas I take of hym þat I lufyd^t.

Man cannot attain the height of the life contemplative immediately on his conversion.

Many often turn again to idleness,

too weak to stand when tempted.

¶ It is not to trow þat a man in the begynnynge of his turn-
yng may ryn to þe heght^t of lyfe contemplative or þe swetnes þerof 12
fey^H; qwhen it is wele knawen þat contemplacion in greet tynn &
with greet labour is gettyn & onone it is not^t giffyn to euery man,
þof a^t with a^t Ioy it be had qwhen it is gettyn. It is not^t truly
in mans power to take it^t nor no mans lalor is worthy it, bot of 16
godis gudelynies it be gifyn to trw lufers þat abown mans hopynge
ha desire criste to lufe. ¶ 3it^t many aftyr penans has fallin fro
innocence eftsoyns serythand to ydilnes & to abhomination of
synnars, for in charite þa wer not^t byrmand^t; þe swetnes of contem- 20
placioⁿ so thyne & sellome þai haue, þut to wayk^t þai ar to stande
qwhen þai ar tempyd, / or ellis wery [&] gostely fode vggand^t, emonge
synnars warldly comfortt desyris. It is ful^t gude truly to despis-
yng^t of þis warld^t, desyre of þe heuenly kynglome [&] desyre of 24
eristis lufe, & to þe hatyng^t of syn, bisy redinge or holy bokis
behaldynge. ¶ A deuout saule in þis vsyd & tagyth^t, agayns þe
fendis dartis has redy defens. Confusyon truly of þe deuy^H is,
qwhen agayns a^t hys temptacioⁿ, godis worde we sprede. fforsoythe^t 28
sofyrars & berars of impacient birdyn & heet^t of temptacioⁿ, &
soffyrs not^t to be led in lufe of desauaby^H swetnes, aftyr many teris
& bisy prayers sal be enflaumy^t with lufe euerlastynge, & heyt^t in
þaime-self sal^t fey^H with-outen end^t abydinge, for in þer meditacioⁿ 32
fyre sal wax warme.

Techinge to lyfe contemplatyfe in praynge, þinkynge,
fastyng & wakinge, & of proud^t contemplative &
of trew verray gostly songe. [Cap. II.] 36

A chosen one

A chosyn þerfor & lufe alway desirand^t, hym-self turnys in-to
hys lufe, for noulder warldly substance he has nor desyres to

haue, bot be wilful pouert criste filoand^t, of odyr mens almus lyfis follows Christ,
content^t & payde, qwhils his consciens is clere & with heuynly content with other men's
sauour made sweyt^t: A^H his hert^t in lufe of his makar he sal scheed,

4 & with dayly encrese in he desirs sal labour to be lightynde. / [Fol.
Euery man þis warld^t forsakand^t, if he with fyer of þe haly goste XXIX. b.]
desire to be enflawmed^t, to prayer & meditacioñ besily to take tent^t wax not slawe. ¶ Sothely of þis terys feloand^t, criste favirand^t,
8 þe mynde to lufe meruelusly sal be warmyd^t, & warmyd^t it^t sal be
gladynd^t, & glad in-to lyfe contemplatyfe sal be lyft. ¶ In-to þis
henes þe sau^H gos qwhils itt is takyn abown þe self, & to þe ee of
mynde heuyn opin preuay þingis offyrs to be haldyn. ¶ ffyrst
12 truly it behouyd^t to be vsyd^t bisily, & not be few ȝeris, in praynge
& pinkynge, þe nedys of body vnnethis takand, so þat in þis to
fulfy^H byrnyng^e it^t be, [&] a^H feynynge east oute, godis lufe to seyk^t
& knew day & nyght it suld^t not slake. / And þus þe almyȝty lufar,
16 hys lufar to lufe strengthand, sa^H rays hym hee abown a^H earthly &
stryfis of vicius & vayn þoghtis, þat wikkyl & dyand flees of syn Thus the
loys not þe swetnes of þe vntment of grace. / & so forward^t godis Ahmighy
lufe to hym sal be so sweitt^t, & with swetnes most likynge so sal be
Lover shall raise his lover
high above all strife of vain thought.

20 moistyd^t & meruelus lony he sal taste, þat in hym-self he sal not
fey^H bot solas of heuenny sauour in-to hym scheyd, & tokyn off he
holynes. ¶ With þis swetnes truly feyd^t euer [he] desires to wake,
Als he þat verraly felys þe heyyt^t of endles lufe his hart^t byrnand^t,

24 nott^t it gos not^t away, þe mynde lyghtynand^t with sweytt^t mistery,
qwhen sum odyr þat men trowed had beyn a^H holy, be ymagination
onely [not] þis heit hade. ¶ Qwharfore nott in treuth bot in
a schadow beand, qwhen þai to weddynge or þe fest^t of cristis
28 spowsyne ar cald^t, þe fyrist place to chalange vnworthily þa ar not^t
aschamyd: No meruay^H in þe riȝtwys examinacioñ with schame þa
sa^H go downe & lawar place þa sa^H haue. Of þis truly is sayd^t:

¶ *Cuden[t] a latere tuo mille & decem milia a dextris tuis, þat^t is
32 to say: 'fro þi syde a thowsand sal fall & ten thousand^t fro þi right
hande.'* Bot walde god þai k[n]ew þam-self, & þer conscience þat^t

þa walde ransake: þen suld^t þa not be *presumptuous* nor, comparison If men would
makand^t to dedys of þer bettyrs, þa suld^t not þame enpride. þe lufer
ransack their
conscience
they would
not be pre-
sumptuous.

36 truly of þe godhede, qwos inwardre partis with lufe of bewte vnsene
varily er þirly^t, / Ioys a^H þe pyth of þe sawl, gladynd with heyyt^t
most mery, & hym-self has gyfin to besy deuocion for god: ¶ Continwly,
qwhen criste wi^H, not [of] hys medys bot criste gudenes,

40 asownd holy þoght he sal take fro heuynse sende, and meditacioñ into Meditation
shall be

changed to
song.
The voice of
the true lover
is as the Song
of Angels.

songe sal be chaungyd, & þe mynde saH byde in meruelus melody.
It is sothely aungels swetnes þat he has takyn in sawle, & þe same
louyng, þof it be not in þe same wordis, to god he saH synge.

[Fol.
XXX. a.]

¶ Slike songe als is of aungeH, so is þe uoys [of] þis trw lufar, þof 4
it be not so greet or parfyte for freylte of flesch þat zitt cumbyrs
[þe soule]. ¶ he þat þis knewes, aungeH songe also he knewes, for
both ar of o kynde here & in hevyn. Twne to songe pertenys, not
to þe dity þat is sung. His praysyne & song is aungels meett, In 8
qwhilk also men lyffand hattyst in lufe syngand in Ihesu ar glad,
now qwhen þa ha takyn þe doyme of endles loifynge þat of aungels
to god is sungne, in psalme in writty: *Panem angelorum man-
ducavit homo*, ¶ þat is to say: 'AungeH breed man has etty: & 12
so kynde is renwyd & now sal pas in-to a godly Ioy & happy
lyknes, so þat it saH be happye, sweet, godly & soundly & in þe
selff, saH feyH luste of euerlastynge lufe & with greet swetnes

A true lover
shall sing
prayers with
spiritual
symphony.

continuly it sal syng. ¶ To slike a lufer sothely happyns in 16
docturs writynge þat I hafe not fun expressyd, þat is: þis sange sal
bolne to his mouthe, & his prayars he saH syng with a gostly
synphane, & of his tonge he sal be slaw, for be grete plente of
inward Ioy & syngulere sownde tariand be songe þat þat he in on 20
owr was wonte to say, vnnethis in half a nowre he may fulfyH.

Let him do
what he will,
for he is led
by the Holy
Ghost;

¶ Allone sothely sal he sytt qwhils he it takes, with odyr not
syngand, ne psalmes rede. I say not ilk man þus suld do, bot he
to qwhome it is gyffyn, & qwhat hym likys lat hym fulfiH, for of 24
þe holy goste he is leH, nor for mens wordis fro hys lyfe he sal not
turne. ¶ In a clere heet certan he saH dweH, & in fuH swete
melody he sal be lift; person of man he sal not accept, & þerfore a
foyl or churl of sume he sal be cald, for gode in Ioyful songe he 28

love of God
shall burst
up from his
whole heart;

saH prayse, louyng of god of his hole hart sal vp byrst, & hys
sweit voys sal cum to heght, the qwhilk godis maieste likys to
here. ¶ A fayr visage he has qwhos farnes god desires. / Wisdome
vnmade in þe self it kepis. ¶ Wisdom truly is drawen of priueteis, 32
& þe likyng þerof is with lufars of euyrlastynge, for it is not fun
in þare sawlis þat likandly lyfis. // He dwels in hym of qwhome I
spak, for aH holy in cristiis lufe he meltis And aH his inwarde
membris to god erys. ¶ þis cry is lufe & songe, þat a grete voys 36

his cry is love
and song;

raisys to godis eris. It is also a gude desyre affeccion of vertw.
His criyng is owt of þis warlde, for his mynde no-þinge bot criste
desires. / His sawle with-in is al byrnyd with fyre of lufe, so þat his
hart is light & byrmand, & no þing vtwarde he doys bot þat to 40

his soul is
burnt with
love.

gude may be expound. God he louys in song, bot' ȝit in sylence,
not to mens eris bot' in godis sight & in a merucllus swetnes
louyngis he ȝeldis.

4 þat gostly songe with bodily acordis not; & þe cause
& þe errour of gaynsayars. And of conyngē in-
sched or inspiryd, how it is diuers fro connynge
be labore gettyn. [Cap. III.]

8 Bot euery man in holynes raisyd, in þis may knaw þat he þis
songe has of qwhilk I spak, if he may not sustene cry of
syngars, bot if his inwardre songe to mynde be broght, & vtward to
say he be scithyn. þat sum truly emonge syngars & redars ar
12 distracte is not of perfeccioñ, bot of vnstabilnes of mynde, for odyr
mens wordys þer prayers brekis & destroys; & forsoith to parfyte
þis happyns not, þai truly ar so stabylde þat with no cry or noys or
any odyr þinge fro prayer [þai] may be distracte, or þoyght, bot

A man ex-
alted in holi-
ness can tell
that he has
this song, if
he cannot
hear the cry
of singers
without this
inward song
being brought to
mind.
[Fol.
XXX. b.]

16 onely fro songe. For sweit' gostly songe truly & ful speciañ it is
giffyn, with vtward songe acordis not' þe qwhilk in kyrkis &
elsquer ar vsyd. It discordis mikyH, for aH þat' be mans voys
vtward is formyd with bodily eris to be hard, bot emonge aungells

Ghostly song
accords not
with outward
song,
for what is
made by
man's voice
is for bodily
ears.

20 twynys it has a acceptabyH melody & with meruale it is commendyd
of þam þat' has knawen it. ¶ See & vndirstand & be not begilyd,
for to ȝou I haue schewd, to þe worschyp of almyȝty god & to ȝour
profett, qwhy þat I fled syngars in kyrkis & be qwhat' cause I lufyd

See then why
I fled from
singers in
churches, and
would not
hear them,
or organ
players.

24 not' with þame to menge, & orgone playars I desirde not' to here.
lettynge truly þa gaf me to soundyng swetnes, & þe fulclere songe
þa gart fayH. & þerfor no meruayl if I fled þat' þat me confusyd,
& in þat' I had bene to blame if I had not left þat me fro so sweit

28 songe wald ha put. Arrid forsoþ I had & I ofter wyes had done,
¶ bot wele I knew of qwhome I toke. þerfore me aH-way I ha
confermyd his wiH to do, þat fro me vnyknd he take not' þat
kyndely to me he gaf. ¶ Grete lykyngē I had in wildernes to

32 sytt, þat I far froo noys swetlyar mote synge & with qwhyknes of
hart likyngeste louyne I mote feyH, þe qwhilke doutles of his gyft
I ha takyn, qwhome abown al þinge wondirfully I ha lufyd. ¶ My
hart truly has not ȝernyd in bodily desyre, Nor of creature I ha

I was eager
to dwell in
the wilder-
ness, that I
might sing
more sweetly,
far from
noise.

36 consauyd þis comforthabil songe þat' I syngand in Ihesu has swngne./
Lufe in me þerforo was broght' þat' I suld' not stand' in

plyte in qwhilk vnthrifte¹ ar cast downe, bot þat I suld be raysed
a-bowne þe heght of aH þingis seyn, & off heuyn I suld be kyndyld
& lightyd to loyf god, qwas praynsyng is not cunly in synnar
mouthe. ¶ To qwhome herefore so sal be oþynd þe wyndow vn- 4
þirlyd of aH, anyþinge þat lufis bot one, no meruale it wer þof his
kynde wer chaunged in-to nobilnes of worfines vnabýH to be tald,
made clere & free ; qwhilk nobyl clerenes no man sal knaw þat now
can nott lufe &, in criste, swetnes feyH. ¶ Nor I agh^t not doultes 8

I ought not
to cease from
devotion be-
cause of back-
biters.

fro beste tryde denocion cesse for bakbitars þat in-to myne innocens
has castyn yH bityng, / And me agh^t aH wyckydnes to kest
downe, & lufe þam þat stirck me to more iH ; & þer-off grace suld
ha bene encressyd to þe lufer, qwhils he to wordis had^t not tane 12
heyd wauyd in wynde, bot, with hart parfytte, hym-self suld spreid
to hys lufe & his purpos vnwerily pursw. / Herefor truly desire of
vanite is vanischyk, & trñful [lufe] in mynde is risyn, so þat þe
lufar sawle sal noȝt wax cold bot in conforthabyl heet sal stand, & 16
þe hart fro contynuaH þoght of his leman sal not be byrsyk. In
þis stedfastnes soþely, to a trw lufar, excellens of lufe happyns, so
þat he² to be raisyd to a firy hevin & þer he suld be stirryd to lufe
more þen may be spokyn, & in hym-self suld more be byrnd þen 20

The lover's
soul shall not
wax cold;

[Fol.
XXXI. a.]

though but a
fool before, he
has gained
wisdom to
speak among
the wise, and
say what
seems good
to him.

Lovers of the
endless love
of their in-
ward Master
might be
taught to
speak better
than those
taught of
men.

I call aloud
those whom
endless love
has inflamed.

may be scheuyd & þe degréis of grace suld hals. ¶ And here-of
he has takyn wysdome & sotelte, & he emonge wys kan speek &
boldly say qwhat euer hym þinke, / þose he a foyH & vnwyse before
wer haldyn or ellis he were. // ¶ Bot^t taght be connynge gettyn, not 24
inscheek, & bolnyd with foldyn Argumentis, in þis disdene sayand :
'qwher lernyd he, qwho reed hym?' for þai trow not þat lufer[s] of
endles lufe of þer inward maister myȝt be taght to speek better þen
þai of men taght, þat at aH tymes for vayn worschip has stodyd. 28
¶ In old tyme, if the holy goste enspiryd many, qwhy suld he not
now his lufars take to behal^t Ioy of his godheit? ¶ With þaim
before sene of þis tyme sum to þaime evin ar apreuyd. þis appre-
uynge mens alowans I cal nott, for oft þai erre in þer allowyng, 32
slike chesand als god despisyk, & despysand þat god has chosyn.
¶ Bott slyke I eaH alowk qwhome endles lufe pythily has en-
flawmyk & grace of þe holy goste enspyrs to aH gude; þies ar
markyd with flour of aH vertew & in godis lufe bisily syngis; And 36
aH þat to þe warldys vayn Ioy longis & fals worships of cursyk
prowed lyff vndyrfeytt of þer affeccyon þa treyk. ¶ þis no mer-
uayH of men ar outeastis, bot in þe syght of god & holy aungellys

¹ indigni ² Ut in igneum celum assumptus ibi incenderetur.

gretely ar commendy^k; qwhos hartis ar stronge aH aduersite to suffyr, nor with wynde of vanite wil not be blawen abowt. At þe last to crist þa ar borne with he holines, qwhen þai þat men allowd⁴ & chas in dampnacioñ ar caste downe & in turmentis ar drawnen with feyndys to be ponschyd with-outen end.
strong hearts, not blown as if by wind of vanity, at last are borne to Christ with high holiness.

Of þe excelence of gostly songe & þat it nowdyre
 may be sayd ne wryttyn, nor þat it resauys no
 felischyp. & of þe charite of syngars in spirite
 & pride of þame þat has connynge getyn.
 8

[Cap. IV.]

Truly þe lufer of almyȝty god with-outen skyH is not raisyd in
 12 mynde he þink^t to see & þe lufely songe to syng þat spryngis
 vp in þe sawle, þe qwhilk fyrel & opynly is byrnyd with fyre
 of lufe & spred in to sweit deuocion, bidynge in songe[s] þat ȝeldis
 hony of owr fayrest mediatur. / þerfor syngand in-to aH myrth
 16 is led^k, & þe weH of endles heyt, brekand^k vp in myrth, is takyn in
 halsyne & singuler solas & with myȝtt of þe lulystest passage þe
 lufer refresched in sweit heit^t is arayd. ¶ He qwhyet truly qwhittar
 þen snaw Ioy, & reddar þen rose, for with godis fyre he is kyndyl^k
 20 & with clennes of consciens goyng in qwhite he is cled^k. ¶ Here-to The lover is taken above others, as melody is in his mind.
 þerfore he is takyn vp in priuyte abown odyr / for in his mynde
 melody bidys & sweit plente of heit^t taris, so þat not allone in
 hym-self he offyr A marghyt offerynge & to criste loueyng^t in gostly
 24 musyk he suld^k pay, bot also, þat [he] stir odyr to lufe, þat þai hy Fol. XXXI. b.
 þame-self deuoutely & parfytely to god to gyf, þe qwhilk so his
 lufars & to hym in aH þer hart^t drawand also to make glad^k in þis
 exile vouchis-saffe. / þis likyng certayn aH wytt & feling^t passis
 28 qwhilk he has tasty^k Ihesu lufand^k. / Truly I may not teH a lityH I could not tell at all of this joy.
 poyn特 of þis ioy, ffor an vntold^k heit^t qwho may teH? A infenit
 swetnes qwho saH makyn? Certan, if I wald^k speke þis Ioy vnabyH
 to be told^k, me semys to my self^t Als and I suld^k teym þe see be
 32 droype and spar it^t aH in a lityH hole of þe erth. // ¶ And no No wonder that I, scarcely tasting a drop of that excellency, can't open the unmeasured sweetness.
 mare-vayle þof I, þe qwhilk of þat same excellens o droype vnneyth^t
 tastis, vnmesurldnes of þat^t endles swetnes to ȝow may not opyn,
 nor ȝe boystus in wyt & with fleschly þoghtis distract^t, & þof ȝe wer
 36 full wyss of wytt^t & to godis seruys gifyn, it^t may take. ¶ Neuer-
 þe-les if ȝe wer bisy heuynly al-way to sauyr, & if ȝe studyd with

They who
have loved
God most
here shall be
nearest Him
hereafter.

In time to
come, covet-
ousness shall
be exiled, and
charity shall
reign.

Charity has
found a place
in the hearts
of God's
chosen.

nota

[Fol.
XXXII. a.]

O Jesus, good
it is for me
to draw near
Thee.

To pray to
Thee continu-
ally is sweet.

godis luf to be enflawmyd, in-to ȝow with-outen dowt suld cum
plenteously likyngē of þat lufe. þe qwhilk, fulfilland aþ partys of
þi mynde abil to be þirlyd, a wondirful swetnes it saH drope in. /
With charite truly þe fullar ȝe saH be, more abiH to be takars 4
of þat Ioy ȝe may suppos. To god truly endlesly sal þa be nar
þat hym more byrnyngly & more sweitly hym in þis tyme has
lufyð. ¶ þai certan of godis lufe þat ar toyme, with warldly
fylthys ar fulfillyd, & so to vayne taylis drawand, likyngē þat 8
scheuys in vtward þingis þa seyk, inward godis forgettyn; qwhos
heyth is fro dedely syn hyð, qwhils þa in mynde fallis vndyr
warldly solace & in þer risyng fro a gloriis perpetual þa vanysch. 12
Herefor it semys þat couetys in tyme to cum sal be exyð, & charite
certayn reyn. / Contrarily of many in þis lyfe is wroght, forsoþ
nehand of aþ, þat couetys is broght in ȝee into þe kyngis haH, And
charyte als it to tresun were consentyngē is presond & owt of þe
kyngdom kast in to exyH; bot ȝitt a dwellynge-place it has fun 16
in hartis of goddis chosyn: fro prowle it goys, & restis in meyke.
¶ Begilyd ar many wrechis þe qwhilk fenys þam-self to lufe god
qwhen þa lufe hym not, trowand þat þai may with warldly nelys
be occupyde / & als truly to vse þe lufe of Ihesu criste with 20
swetnes, / And þai trow þame-self be þe warld may ryn & be con-
templatyfe. þe qwilc þai demyd impossibyl, þat god feruently lufis
& in contemplatyf lyfe has gone. ¶ Bot þai vnkonynge, not taught
with heuinly wisdome, bot bolnyd with conyngþat þai ha gettyn, 24
wrong suppoys of þame-self, & god with lufe ȝit can þa not hald.
¶ Herfore I cry & with desire I say: *Saluum me fac deus, quoniam
defecit sanctus,* þat is to say: ‘lorde, make me sayffe, for þe
sayntis wantys.’ / trwe lufars faylis, the voys of syngars is in pess, 28
of trw lufars apperis no heet, ylk man gos in his iH way, & þe
wrechidnes in hart he has consauyd to brynge to dede he cessis
not. þer days in vanite þa wast, & þer ȝeris in hy. / Alas to-gidyr
þe ȝonge man & maydyn sowkand, Also with þe old man, þe fyre 32
of desire has swaloyd! ¶ O guyd Ihesu, to þe to drawe to me is
ful gude, sfor my sawH in þer counseyH sal not cum, bot sittand
aþ-one to þe I saH syng; þe qwhils þou art praysyd, þou waxis
sweytt, so þat þe continually to prays is nott hard bot fuH sweet, 36
not bytter bot miry, & more þen to be fulfyld with al bodily &
warldly delytis. ¶ Delectabyl & desirefuH it is in þi praysinge to
be, for aþ þat with so grete lufe is dyght, no meruayH, saurys fuH
sweytt. ¶ þe lufar also byrmand into vnbodily halsyng, his wyk- 40

kydnes clensyd & all þoghtis vanyschyd þat to þis ende goys not,
 with his gostely ee his leman desyrand to see, A crying^t to hys The lover has
 makar has raysyd & byrst vp of þe inhere marygþi of his affectus raised a cry
 4 lufe, Als he of arme suld ery, his inwarde voys he lyftis, þe qwhilk
 not bott in þe byrnandist lufar, als it is lefuh in þis way, is fun.
 Here I cesse for vnwytt & boystusnes of myn vndirstandyng, for
 þis cry I can not^t desery, nor ȝit how mykyt it is or how miry to a great cry
 8 þinke, or feyH & bere in my maner I myȝtt, bot^t to ȝowe I myȝt
 not teH nor may not^t, for my wytt I can nott ouercum, bot if I wyH
 say þis cry is gostly song. þerfore to me qwho saH synge þe dity
 of my songis & Ioyis of my des[i]re with byrnyng of lufe & heit
 12 of my ȝonge age, þat of felaly song^t of charite my substans I myȝt
 ransake, & mesure of swetnes in qwhilk worbi I was haldyn, to me
 mote be be-knawen, if I myȝt fynd fro vnhape parauntyr [me]
 exemptyd, & þat to say be my-self to presume not^t, for ȝit I ha not^t
 16 fun þat^t I desire, in solas of my fela I suld rest with swetnes.
 ¶ fforsoth if I demyd þat ery or songe fro bodily eris is aH-way
 hyd, & þat I dar wele say, wold god of þat melody a man I myȝt
 fynde Autor, þe qwhilk^t þof not in worde ȝitt in writtyng my ioy
 20 he sulde synge, & notis of lufe þe qwhilk^t in þe worþiest name Would that I
 before my lufe I schamyd nott to say, syngand^t and Ioyand^t he suld
 schew owt. He þis truly to me suld be lufyar þen gold, & all
 precius þingis þat in þis exiH ar had, to hym ar not^t lyke. ¶ Beute of
 24 vertew with hym duellis, & priuetis of lufe parfitely he ransake[is].
 ¶ Als my hart truly I walde lufe hym, nor it is not þat I fro hym
 walde hyde, for of þe gostely songe þat I desyre to vndyrstand he
 suld schew me & melody of my myrh clerely suld opyn. In
 28 qwhilk^t opynynge I suld more Ioy or ellis qwyklyar synge, for
 byrnyng of lufe to me suld be schewed, & a soundly Ioy to me
 suld schyne. / My cryingly þoȝtis Also with-outt a praysar suld
 nott scirth, nor I in dowt^t suld labour. ¶ Now truly heuisum
 32 longyng^t of þis exile me castis downe, & heuynes me grevand vnethis
 suffyr me stand. And qwhen with-in with heyt vnwrught I wax
 warme, with-[out] als wer browne & vnhappy with-outen lyght I [Fol.
 lurk. / O my god, to qwhome deuocion I offyr with-oute fenying,
 36 sal þow not þink on me in þi mercy? / A wrech I am: þerfore þi
 mercy I nede: & salt þou not^t þe longinge þat me byndis rayse in-to
 lyght, þat acordyngly I may haue þat I desire, ¶ And þe labour in
 qwhilk^t I heuy þat I trespassyd in-to a homly mansioñ þow salt
 40 chawnge, þat melody may last^t qwhere heuynes was, [&] in his my

Would that I
might find
some one to
write down
of my love
and joy.

Beauty of
virtue dwells
with him, and
he searches
the secret
affections.

O God, think
on me in Thy
mercy,
for I need
mercy.

lufe þat I mote se qwhome I desyre,¹ & hym worschyp endlesly,
haldyn with his towchinge, for to hym I longe.

Meditacion of þe longar to his lufe & forsakynge of
felyschip, and how be ordyr it is cumyn to þe 4
flawme of lufe. [Cap. V.]

When burn-
ing with love
I should
praise Thee,
Jesus.

Would God,
Thou hadst
shown me
some com-
panion in the
way;

I should have
rested and
been glad
with him,

until led from
this outward
prison, we
should to-
gether take a
seat among
the citizens of
heaven.

Who shall
sing to me
the end of my
trouble,

O Ihesu, in þe qwhen I byrn with loyyngē & þe heytt of lufe
bislly cumis in, þat þe, o most lufely, fully I suld hals; bot
borne bak^t I am, þou swetest, fro þat I lufe & desyre. / More-ouer 12
greuys happyns, & þe wast^t wildernes þe way forbarris & þe habita-
cioñ of lufers in on suffyrs not^t to be beyldyd. / Bot wald god þou
had owdyr schewd me a fela in þe way, þat with his stiryngē
heuynes myȝt ha bene gladynd & þe band of sighyngē vnlowsyd, if 16
it soyne with þi sweitt^t syeth wer cut^t in sondyr, / so soyr it wald
streyn þat it suld gar þe lufar þe cloos of þe flesch go froo be
gretnes of lufe, & be-for þi maieste to be east. ¶ Emonge certain
Ioyand^t in ympnis of louyng sweytyl I suld^t ha restyd with my fela 20
þat þou had gyfyn me, & in gude spech with-outen stryfe we suld^t
ha bene glad^t; / Etand^t truly in myrth of lufe to-gidyr we suld^t
schewe luffly songis, to we be led^t fro þis vtward & cumberus presone
& broght in-to þe inward dwellynge-plaee, samne takand^t a seet 24
emongis heuunly citesenes þat o maner & o mesure lufyd criste.
¶ Alas, qwhat sal I doo? how longe sal I suffyr delay? to qwhome
saH I flee, þat happily I myght vse þat I desire? Nedy I am &
hongry, noyd & disesyd, wonedyd & ih-colorde for absens of my 28
lufe, for me hurtys lufe, & hoype my sawle chastisis þat is put^t
bak^t. Herefor cry of þe hart goys vp, & a songely þoȝt emonge
heuunly citesens rynnys, desirand^t to be lyftyd to þe ere of þe
hyest; & qwhen it þer cumis, þe erand it profyrs & sayes: ‘O my 32
lufe! / O my hony! / O my harp! / O my sawtre & dayly songe: /
qwhen saH þow help my heuynes? / O my hartis royse, qwen saH
þow eum to me & take with þe my spirytt! ¶ Truly þou seis þat
whikly I am woundyd with fayr bewte, and longyngē releissys not^t
bot^t grows more & more, & paynlynnes here present^t me down castis
& prykis to go to þe of qwhome onely I trow solas & remedy I sal
see. Bot qwho to me saH syngende of my greyf, & þe ende of
myne vnrest, & qwho to me sal schewe gretnes of my Ioy & fulfill- 36
yngē of songe, þat of þis I myght take comforth & syngende with

¹ & videam in *renustate* mei decoris dilectum quem desidero.

gladnes, for I suld^t knew þat end^t of myn vnhappines & þat þat^t Ioy ^{that I might know joy was near.}
 wer nere? / Herefore a excellent songe & cry I suld^t say & my near.
 voys Hardnes of my leman suld softyn, Als if he suld^t chastys ons [Fol. XXXIII. a.]

4 he sulde slayke & softly ponyschand^t of innocentis paynys ay suld^t
 he not^t layght. & herfor I may be cald^t happy, And þe miryest
 drught^t of lufe with-oute aH vncلنnes haue with-outen end, &, aH
 greuys clensyl^t, stand^t in parfites of Ioy & holynes, wyrschyp
 8 syngand^t with a heuenly synphane, qwene truly emonge þis disesis
 ned^t, byrnyng^t of sweitt^t lufe I, twix my priuetis & þe sweitt^t-honyd^t
 mynde of Ihesu, als wer with^t musyk my mynd^t has myrthyd^t, so þat^t
 I, gretely gladynd^t in songe þe whilk^t I toke of heuyn, venemus
 12 swetnes of vnworþi lufe I suld^t not feyH, þe qwhilk^t þame þink ful
 sweit^t þat^t in fleschly bewte florysches, nor at þis stordy erthlynes
 me suld not^t hald^t. / O fayrest^t & luffiest^t in þi bewte, ha mynde ^{O fairest in beauty, knew that I dread not earthly power.}
 16 myg^t draw, aH lufe I ha cast^t owt^t þat chirischis vn-wys, to aH
 þinge þat^t þe, gude, lettis to lufe & fleynge fayrnes I ha fled^t þat^t
 makis men bonde, & wymmen sendis in-to males; nor me likyd not
 20 þong^t playe to vse þat^t be vncلنnes worþi sawls to bondage of folys
 makis sogett!. ¶ To þe so forth I cessyd not^t to gif my hart^t towchid^t
 with desire, & þou it has with-haldyn, þat^t in-to dyuers lewdnes of
 concupiscens & lust^t it suld not flow, / & mynde of þi name þou
 24 opynde. To þe at þe last deuowt I ha ryne in gostely songe, bot ^{At last devout, I have run to Thee in spiritual song.}
 fyrst^t my hart waxst warme with fyer of lufe, & in-to luffly ditis
 with-in [me] fyrst I rose vp. / If þou þis putt not fro þi sight,
 mykilnes of þi pite suld^t meve þe be þe qwhilk^t þou suffyrs not þi
 28 lufars in caldes be takin to mikyH; als I trow, my wretchednes þou
 suld^t lessyn & my longinge fro þi face þou suld^t not^t turne. Soro
 certan & wrechidnes in þe body standis; longynge sothely in þe
 sawle habidys to tyme þou gyff þat^t with so gret heit I ha desiryd^t,
 32 þorow qwhos lufe my flesch^t is made leyne & fowle emonge bewteus ^{Through love of Thee is my flesh made lean.}
 of þis lyfe. & of þe influens of it my sawle has longyd, þe to se
 qwhome byrnynglye it has desiryd^t, / And in þos eetys of secrete
 heuyns it^t myȝt^t be, & reest with felischyp þat^t it desiryd, And þer be
 36 tane vp qwher emonge AungeH syngars þe with-owt^t eynd^t parfytyly
 with lufe may worschyp. Behalde, myn inhir partis has vpbolyd^t,
 & þe flawme of charite, þe gedyrynge of my hart, þat^t I haue hatyde
 has wastyd^t, And þe slippyr gladnes of warldly frenschyp it has put^t ^{Foul thoughts are driven out.}
 40 by, þoghtis also þat^t wer fowH & to be halde abhominabyH it^t has

drawen owt^t, [& so with-owt] fenyngē, manerly I haf risyn to lufe / þat before in diuers owtrays of myn errors has sleep & with dyrknes vmbelappyd, ¶ þer likandly I felt^t lust of deuocion swettest qwher I soro me me more to trespass. My frendis, I pray ȝow, here, þat^t 4 no man ȝou begyle! ¶ þis & slike odir wordys in þe syght^t of owr makar byrst^t vp of þe fyre of lufe, And no man, þat^t strawnge is fro þis vñmesurde lufe, dare slike wordis teyt þe qwhilk^t ȝit is sturbyld^t with temptacion of voyde þoghtis & vñprophetabyȝ, þat^t 8 hys mynde bisily to crist with-out^t gayn-turnyng^t has nott^t, or with any maner affectuusly is stirryd^t abowt^t any creature, so þat^t alþ þe meuyng^t of þe hart^t in to god go not, for hym-self he felys bun to erthly affeccion. ¶ ful hee he is in charite qwhos hart^t þies ditys 12 of lufe ha[s] songyne & in gostely fode hyde þis vtwarde fondenes behaldys nott^t. ¶ florsoth in euerlastyn^t desyrs meruelusly cheryd^t hym-self rases behaldand^t to heuyn^t, froo qwhens he byrnys with lufe swetist & with a draght^t of heuenly passage he is moystid^t & 16 vñbesett^t & truly is transformyd with heit^t of happis to-cum þat^t alþ temptacion he may eschew, & in þe heught^t he is seet off lyfe contemplatyse, & forward^t so gostly songe contynuand in cristis louyng^t he is glorifyde.

20

Of dyuers giftys of godis chosyn and how sayntis cum to lufe in praying, þinkynge, lufyng^t, aduersite sofyrand, vissittand. And þat lufe cumys of god & þat his lufe is necessary, And þat trew lufars 24 fallis not be fleschly temptacions als odyr inpar-fite / nor with dreggis of synne is hurtt þof all þai laste.

[Cap. VI.]

¹ **C**hosyn trwly þat^t with lufe ar fulsillyd^t & more takis heyd^t to 28 lufyng^t in mynde þen to oght^t ellys, has schewyd^t to vs wondirly þe priuete of lufars, þe qwhilk^t passand qwikly & abowen kynde þe fyre of lufe has takyn & with a wondirful^t desyre in-to his leman Ihesu ȝernyd^t. Goddis lufars truly with dyuers giftis 32 ar disposyd^t: Sum to do, sum to teeche, sum to lufe ar chosyn. Neuer-þe-lesse alþ holy o þinge couetis & to o lyfe ryn, bot be dyuers pathis: for every chosyn be þat^t way of vertew gose to þe kynglome of blysse in þe qwhik he is moste vsyd. And if þat vertew in 36

¹ Before this in another hand: he that is.

My friends,
let no one
beguile you.
[Fol.
XXXIII. b.]

He whose
heart has
sung these
ditties of love
is high in
charity.

Of God's
lovers some
are chosen to
teach, some
to act, some
to love.

qwhilk^t he passis more byrnyngly draw to þe swetnes of god^{is} lufe,
 þe qwhilk is supposyd strangar in þe moste rest^t, truly, to god
 qwhen he sal^t cum þat dwellynge-place off heuenly Ioy & þe seet^t
 4 he takis to meyd^t þat criste has ordand to be had to moste perfyte
 lufars with-outyne ende. ¶ þe lufar þerfor sayes þat gloriouſ dyttis ^{The lover} would never
 of lufe has made & he þat^t passyngly to god^{is} lufe is chosyn, ffyrst^t leave his love.
 he caris & desyres þat^t his hart^t fro his lemmann never depart^t, þat^t þe
 8 mynde of Ihesu to hym be als melodye of musyk at a feste and in
 his mouth^t it is swettar þen hony or hony-combe; ¶ Bot þe lengar ^{Spiritual} study is
 in gostly study he vsys hym-self^t, þe swettar to hym it^t is. And ^{study is} sweeter the
 þen his mynde fro vayn & euyl þoghtis it^t withdrawes & to desyre pursued;
 12 of his makar it^t byndis, & aH-to-gedyr into criste it gedyrs, & in
 hym þe weH of lufe, it^t stabyls, & þat hym aH onely he lufe & in ^{[Fol.}
 hym onely he be glad it^t prays. ¶ Now cum in-to hys sawle sweet^t ^{XXXIV. a.]}
 affeccions & wondyrful^t meditacions, onely fauerabyH to god, þe
 16 qwhilk^t tastyd, & in þis mynde with intencion sprede, it chiryschis ^{sweet affections and}
 more þen may be spokyn & with grete likyng^t & swetnes of spiryt^t ^{wonderful}
 to behaldynge of heuenly þinges þa leed^t, & fro desire of warkly
 solas þa clens, so þat god^{is} lufar no þinge sekys in þis warld^t bot þat^t
 20 he may in wyldernes bee & to likyngis^t of his god onely take heyd^t. /
 Afterward^t truly strongly & weH vsyd in prayinge, in meditacion ^{When ex-}
 gyfin to he rest, aH wykkydnes kylland^t & vnclennes, & a straytte ^{perienced in}
 way takand^t, with discrecion gretely he prophetis in vertew of lufe ^{in prayer and}
 24 euerlasting^t, & hys affeccion gos vp, so þat entre is opynd^t in be- ^{meditation, he sees hea-}
 haldynge of heuenly misterys to þe ee of his mynde. þe Byrnyng^t ^{nveny myster-}
 also qwhylk^t, before he felt^t not^t, hys sawle begyns to kyndyH, & ^{ies in his}
 in þat^t qwhils he is profetabiliy occupyde now qwhykliar, now ^{mind's eye.}
 28 slawlyer, / it warmes, als þis rotynly body suffyrs þe [soule] þat it ^{The burning}
 heuys & oft-tymes downen castynge^t with dyuers heuynes, so þat þe ^{of love is now}
 self sawle with heuenly swetnes a-noynt^t & qwhykkyand^t to heuenly ^{kindled in the}
 likyng^t þe self^t cleris mikyH to pas furth be gude desyre / & it irk^t ^{soul.}
 32 to dweH in þis deedely flesch. Neuer-þe-less gladly it suffyrs ad-
 uersite þat^t happyns, for in Ioy of euerlastynge lufe swetly it restys, /
 and þat^t IoyfuH songe þat it, gladynge in Ihesu had takyn, aH þinges ^{Nothing can}
 þat^t happyns may not^t distroy, bot in deyd^t þe fendis falshede þat^t ^{destroy the}
 36 flees a-way, & þe begillyng^t vanite of warkly worschyp gos in ^{song of joy.}
 desperte, ner þe fleschis softnes is soyght ne lufyd^t. ¶ þis þingis ar

¹ prout permittit corruptibilitas corporis animam aggravantis & variis mo-
 lestiis sepe deprimentiis.

² et inefficacia diaboli machinamenta evolant.

armyd agayns godis chosyn, þat aH-to-gedyr vnausyde to þer owerturnyngē þat þer conuersacion has in heuyn þai myght fah; bot þa profet not̄ þanne to ouereum, bot̄ þat goddis holy lufar in cristiſ name vnþyrsyd &, als wer with[out] stryfe gladynde, says, *Tu autem [domine] susceptor meus es:* lorde, þou art my takar, þat malicius prikyngis of my fraward̄ enmys me make [not] vnrestifuH.

My joy is all in Thee, not in my virtue. *Gloria mea*, my Ioy, for in þe is al my Ioy, not in my vertew, for, sent̄ it is not̄ bot of þe, worthely aH to þe is gifyn, noþinge to me. 8

& *eraltans caput meum:* & my hede, þat̄ is to say, þe heyst party of my sawle be þe qwhik þe nethyrar, þe fauerand, ar gouymd, to gostely songe & contemplacione lyftand, þou suffyrs not in þis law & fowle likynge of þis warld to be caste downe or in-bune. 12 ¶ þis sothely is þe heed þat in oyle of gostely gladnes þou has made fat, þat̄ in charite it sulde bolne & be to me *calix inebrians*, þat̄ is to say, drynke of inwarde swetnes [*inebrians*] my sawle with lufe of

I shall be truly turned from love of temporal things. 16
[Fol. XXXIV. b.]

my makar, and slepy I sal lygge, fro lufe verraly turnyd of temporaH pinges, & so as wer with swetnes noþinge of erthly myrth feland or heuynes, to clerenes euerlastynge I am ledde. In þis swetnes truly of he lufe þe consciens schynys, for clennes þer lastys, & þe hart̄ likyngly waxis warme, þe mynde, myrthyd with giftis, waxis 20 hote, nor it likys not to behalde lustis of þis exile, bott̄ gladlyar bittyrnes of þe warld it halsys þe swetnes þen to folow, ¶ ffor in likynge þat̄ faylis not̄ vsid, to Ihesu lufe with so byrnyngē desyre it cessys not̄ to drawe þat̄ als sone & als lightly þe warld [þou 24

The mind experienced in unfailing love, draws near to Jesus, 28
desiring nothing but to love Christ.

myght] turn vp so downe as his mynde fro his sayour lufe gayncaH. ¶ Aþ þinge forsoth it̄ hatis þat contrary es to godis lufe, & vnwerlyt it byrnys þo þingis to fulfil þat̄ it̄ seys & knawes plesynge to god. ¶ þis certayn it sulde not̄ leefe for any Payne or wrechidnes, bott̄ qwhiklyar it̄ sulde hy godis wyH to do if it cowth persaue any hard̄ þinge he sulde soffyr be þat̄ caus. ¶ Truly oþer he þinkis not̄ nor desyres bot̄ criste truly to lufe & his wiH in aH kyndes to do with-owt̄ cessynge. ¶ A mynde with deuocion of god made 32 ryche þis byrnyngē wiH in gudenēs of his leman has takyn; for soyth he þat̄ it̄ chase þat̄ it̄ slyke on myght be þat̄ cristiſ parfite leman sche myght habye & a choys veseH sulde be þat̄ sulde be fillyd with þe nobleſt lycur of swetnes of heuynly lyfe, & his name 36 þatt̄ is chosyn of thowsandys, with a mynde euerlastynge it sulde continwe, & with-in þe self euer þinkand with-halde, And þen be godis help aH lettingis of lufe he saH caste oute, And in god he saH be glad, for þe darts of owre enmys agayns slike a lufer saH not̄ 40

The darts of our enemy against a true lover are unavailing.

auayH; bot sikyrnes in consciens with clerenes vntrowd of inward
 swetnes of hys lufe he saH take, / And euery howre his spirytt he Every hour
 walH ȝelde, for in a gostely criyng beandH euery day frendefully in up his spirit.
 4 byrmyngē of lufe is clensyH, þat no fylth of þe fowlnes of þe goste
 may last; ¶ Qwhils þoght in god continwH, alH wykkednes cast^t
 owte þat males mevys of owr enmys, & fyre of lufe varily in mynde
 bydinge alH contagiuste of synne it clensys þat be an vngettyn
 8 desyre is drawnen. ¶ þe affeccion truly in grete heght set is so
 sikyr þat necligens alH-way it is ware of & als a deedly enmy castis
 away, bisynes & dreid qwhils it lyfis it leuys not; for þe bettyr a The better a
 man is, and
 12 wyrk bisilyar & strongar þat to his degré & lyfe longis be þe he more ac-
 prikyngis of lufe he is styrk, And alH-way is bisy þat mynd of his ceptable to
 swetyst lemmān out of his þoght be a mynwH scryth, þat not onely
 in clethyng bot als in deyd to hawe he þinkis qwhome to lufe
 16 with alH his hart he knawes he is bydyn. And gretely he dredis
 þat he be drawnen in þis þingis þat ar lest hym to greue. ¶ Not^{[Fol.}
 only certayn he bisys hym, with alH hart, þat to fulfyH, als he is
 bydyn criste to lufe, bot also with grete likyng he is takyn þat his
 20 lemmān he neuer forgettys, ne fro hys lufe he wil not part hym-^{XXXV. a.]}
 self, bowand to temporaH likyng, if he myȝt do þat he walde
 with-outyn Payne. He is truly expert, gostely likyng swettar þen
 bodily lufe; & þerfore it wer meruayl if he to so grete wrongis suld
 24 slype, gostly cherefulnes forsakyn, hym-self if he walH make redy,
 þis fenyd &, as war, fals felicite to reioys, or in fleshly bewte ouer-
 eunne, þat walH desyre þe qwhilk forsoyth ilk holy lufar of god
 hatis. ¶ Sum, no meruayl, fowle has begillyd fleshly desire, &
 28 bewte to syght schewd sum wys & als devote to vnleful halsyngis
 has drawnen, for in charite parfytely þa were not groundydd nor to
 lufe endles þa alway drw not; qwharfore with tempyngis halyd,
 qwhen þa semyd ascend, or þa to heght myght cum has falne
 32 downe. ¶ Bot doutles a trw lufar of euerlastynghes emonge A true lover
 temptacion haldys hym-self stabYH, & in þat stryfe he wyns a of Eternity
 crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers alH holds himself
 obstakyls cessis nott to cut away, & þer hart alH holly before þer
 36 makar þa scheed, / & not als þis þat þer fote in lufe has not festynd,
 fro þe heght of þer meuyngē downe castin, wax lene, bot rather
 with-owt chaung goand, stabilly standys in wel begone, norischyd
 & forth broght in swetnes of heuynly sauyr, þat þai may gyf light
 40 in ensaumpyH of holynes to þame þat ar þer out & with-in þame-<sup>Lovers of
 Christ, stead-
 fast in their
 good begin-
 ning, advance
 to give light
 to them with-
 out.</sup>

self with fyre of lufe swetely byrnys, ¶ Errors alsso of fleschly
desirs be desire of cleynes þa sal slee, / þof aH no man in þis lyfe þe
vngendyrd concupiscence fully may slokyn, or be so parfyte þat he
in flesch may lyf & neuer syne. And so be þis nor þis parfyte man 4
parfitely here saH not be helyd, bot in heuyn qwher lyght of ioy
his wytt comforthis god to behald, & pess euerlastynge greuys &
heuynes saH scomfett & kest' oute, þat no greyf nowe of corrupcioñ
now be qwhen euyr-lastynge blistnes confermlys þe scumfetore. 8
¶ þe mynde emong lat wakkyn & with lufe abydynge desire it to
be kyndylk, & studye it to eschew likyngis of þis seyn vanites.

The dregs
of sin abide
until death.

¶ þe dreggis of syne to deed truly abydis, bot in deed it parischys
& longyng of kynde þat euery chosyn hym-self abilland to lufe & 12
with he grace strengthyd, agayns þe dreggis with cleynes armyd
glorius batels suld vse & aH þinge he suld caste downe þat emnyly
lufars swis. ¶ Here-fore sikirly qwhils þe feghtand ouercomys & is
not ouercumne, in-to a meruellus myrrh he is lyft, to qwhome al 16
his inward membyrs ioys, for in hym-self he felys inspiryd a
mystery of lufe, [&] in a honyly heet he ascendys on heght, & with
gostely songe behaldis sweit louyngis sched to þe lufar, to deed
hastand & to vnbeingis to mevingis of fleschly affeccions. ¶ Sum 20
puttis here-to, say[a]nd þat a swete þinge in his hart soundys & of
gostely songe, qwharefore he is rauyschyd þirstand & he is gladynd;
bot þa ha not expownde, þat I myght vndyrstand, howe þer þoght
was chaungyd to¹ songe & melody in mynde abidys & in qwhat 24
maner of louyng his prayers he syngis.

þat a trew lufar onely his leman lufys, and of
dobylle rauischyngis, þat is to say, owt of body
& owt of lyftyng of þe mynde in to gode & of 28
þe worþines here-of. [Cap. VII.]

Heyt of a longyng spirytt in hym-self schews a pure lufe of þe
fairnes of god, for no-þinge he sekys bot his leman & aH
oþer desyres clerely he slokyns; And so freely þe mynde sweitly is 32
borne in to þat it lufys, And þe band of lufars wyllis stabilly is
confermyd, qwhills no þinge happyns þat a lufer fro his purpos
may lett, nor þat may gar hymne turne agayne to þinke ogh elis, þat
þe lufand, with grete esynes, his² desire may take & swyftly, aH 36
tariyngs put bak, he may [ryng] to halsyng of lufe. ¶ Emong þis

The mind is
so pleasantly
borne to-
wards what
it loves,
that the lov-
ing one, put-
ting aside all
delay, may
run to prais-
ing of love.

¹ MS. to to

² MS. his his

[Fol.
XXXV. b.]

Some say
there is a
sound of spi-
ritual song in
their hearts.

delitys qwhilk^t he tastis in so swete lufe byrnand^t, a heuenly priuyte
in-sched he felys, þat no man ȝitt knwe bot he þat has resauyld it^t
& in hym-self berys, þe letwary þat aH ioyfull lufars in Ihesu
4 moystis & makis þame happy, þat þa cees not to hy in henenly
setis to sytt^t [&] ioy of þer makar endlesly to vse. ¶ Here-to truly
þa ȝerne in heuenly sightis abidyng, & inwardly seet ofyre aH þer
inhewe partys ar glad with playly schynynge in lyghett, And þame-
8 self þa feyH gladynde with lufe miryest & in Ioyful songe wondyrly
melyd. ¶ And þerfore þer þoghtis ar mayd sweytt^t in þere saruys,
for on þer lufe þa þinke, in scripture stodiynge & þinkyng & also
writynge, & fro þe wonte voyce of louynge þa go nott, þat fotsoyth

12 saH be supposyd meruayH qwhen o mynde too þingis saH fulfyH
And tame heed to in o tyme, þat is þat worschyps & lufys to
Ihesu syngand^t it^t offyr in mynde Ioyand^t & als with þat þat in
bokis is he vndyrstant^t, & nowþer oþer hurtys. ¶ Bot þis grace

16 generally & to aH is not gifyn, bot to a holy sawle holylyest taghit,
to qwhome þe excellencye of lufe schynis, & songis of lulency louynge,
eriste enspirynge, comunly byrst^t vp & now mayde als wer a pype
of lyue, in syghte of god more gudely þen can be sayd, Ioyand^t

20 sowndis, þe qwhilk^t þe mistery of lufe knawand^t & with greet^t crye
to his lufe ascendyng in wytt^t in scharpyst^t, & wysse, & in felyng
sutteH, not spred in þingis of þis warld^t bot in o god aH gedyrde &
sett, þat in clennes of conscience, & schynynge of sawle, to hym it

24 may saryff qwhome to lufe he has purposyd, & þe self to hym to
gyff. þe clerar certan lufe of a lufar is, þe nerre to hym & more
present^t god is, ¶ And þerby clerelyar in god he ioys & of þe sweet^t
gudenys þe more he felys, þat to lufers is wont þe self to inscheek^t,

28 & with myrþ with-out^t comparison in-to hartis of meyk to scryth.
fforsoyth þis is pure lufe qwhen desyre of non oþer þinge with it^t is
mengyd, nor to bewte of bodily creature he has non inclinacioñ, bot
rather, the scharpnes of his mynde clensyd, in o desyre of euer-
it.

32 lastyngnes Al-to-gydir he is stabylt^t & with frenes of spirytt^t in-to
heuyns bisily he behaldis als he þat is rauischyd^t with bewte of any
qwhom he may not bot lufe & behald^t. ¶ Bot rauischyne is als it^t
is schewyd, in-t[w]o wys is vnderstande : ¶ O maner forsoþ in qwhilk

36 sum man is rauischid oute of fleshly felyng, for þe tyme of hys
rauischyne þatt^t playnly he feyH not in flesche, ne qwhat^t ner
qwhat is done of his flesch, & ȝit he is not dede bot qwhikk^t, for ȝit
þe saule to þe body gifys lyfe—And on þis maner sayntis sum tyme

40 ar rauischyd to þer profett^t & oþer mens lernynge, als paul, rauischyd^t

Joyful lovers
ceaselessly
haste to hea-
venly abodes

This grace is
not given to
all, but taught
to a holy soul,

that, knowing
the mystery
of love,

[Fol.
XXXVI. a.]

ascends to
His love with
a loud cry.

The brighter
is the lover's
love, the
nearer is God.

Pure love has
not desire of
anything else
mingled with

Ravishing is
the being
taken out of
fleshly feel-
ing, though
not dead.

to þe þirke hevyn; And on þis maner synnars also in visyon sumtyme ar rauyschyd, þat þai may se Ioy off sayntis & paynes of dampnede for þer correccioñ, And oþer als we rede of many. ¶ Au-

Another way
is the lifting
of the mind
to God in
contemplation.

oþer maner of rauischynege þer is þat is lyfting of mynde in-to god 4
be contemplacion; And þis maner of rauisching is in aH þat ar

parfyte lufars of god, & in none bot in þame þat lufys god. / &
weH þis is cald a rauischynege als þe todyr, ffor with a violens it is

This is well
called "ra-
vishing," for
it is against
nature.

doyne & als wer agayns kynde, & truly it is abowne kynde þat, of 8
a fowle synnar, may be a child fulfylk with gostely Ioy in to god

borne. þis maner of rauischynege is to be desiryd & to be lufyd.
& truly criste ay had godis contemplacion, bott neuer drawen of

bodely gouernance. Dyuers þerfore it is be lufe in felynge of 12
flesch to be tane, / & fro a bodily felynge to a syght Ioyful or

dreedful to be tane. ¶ þat ravyschinge I halde best of lufe in
qwhilk man may adyH moste mede. / Clerely to see hevynly

They are
called "ra-
vished in love
whose desires
are given
solely to their
Saviour."

[Fol.
XXXVI. b.]

þingis longis to rewarde, not to increse of meed. ¶ Rauischyd also 16
in lufe þai ar calde þat to his saviour desyres holly & parfitely ar

givyn & worþely to þe heght of contemplacione ascendys, with
wysdom vnewroght þa ar lyghtynk, & heet of þat lyght vndescryuyd

with qwos fayrnes þa ar rauischyd þa wer worþi to feyH. þis is to a 20
deuote saule truly happyns qwhen aH his þoghtis to godis lufe ar

ordank & aH waueryngis of mynde gos in-to stabylnes, & now
nowþer it wauyrs ne houys, bot with aH desyr in-to on broght, &

sett with ful grete heet, desyrs to eriste, to hym spreid & givyn als 24
no-þinge is wer bot þis too, þat is to say, criste & þe lufand saule.

The ravished
soul is tied to
Christ with
the band of
love, that
can't be
loosed.

¶ To hym þerfore it is tyd with þe bande of lufe vnabyl to be
lausyd; [&] fleynge be passyng of mynde a-bowne þe bowndis of

þe body a meruelous moyster it drawys fro heuyn, to qwhilk it sulde 28
neuer come bot if it had bene rauischyd be godis gras fro inwarde

affeccioñ in gostelye heught sett, in qwhilk, no meruale, helefuH
giftys of grace it resauys. ¶ Qwhils it þerfore aH onely godly

þingis & heuenly, with free hartt, not dryvin agayn knawyngh, 32
þinkis, / his mynde, also abowne aH bodily & visibil in-to heuenly

chaungyd & takin, he seis. Nere it is with-outyn dounte, þat in
hym-self varilye he take & feyll þe heytt of lufe, & þen in-to

gostely songe & swetnes þer-of he be multyn. þat truly of þis 36
rauischynege sal felow he þat is chosyn þerto; þerfor þis rauisch-

Ravishing is
a foretaste of
everlasting
sweetness.

ynge is grete & wondyrful. / It passis truly, as I suppos, aH dedis
of þis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It

passis also, gylles, aH oþer giftys þat in þis pilgrimage to sayntis 40

god gifys to meyd. / In þis truly worþi þa ar a hyar place in heuyn for hereby in þis lyfe more byrnyngly & restfully god þa ha lufyd,¹ ¶ Als to hee reste it^t is desyr^t to seke & hald^t, ffor in 4 myky^H bodily bisynes [or] in vnstedfastnes or waueryng^t of mynde nowdyr it is getyne nor haldyn. / þerfor qwher any to þis is lyft, full of aH Ioy & vertew he lyfis, In sikyr swetnes he saH doo, & aftyr þis lyfe emongis aungels cumpansys fuH worþi & nere god he 8 sal be. ¶ In þe meyn-tyme certayne he has swetnes, heet, & gostenly songe, of qwhilk^t before I hafe oft^t touchyd, & be þis he saryfys god, & hym lufand^t with-oute partynge to hym draws. / Bot sen þe body þat^t rotys greuys þe sawle, & þis warldly dwellynge 12 owr sensualyte many þinges þinkand^t castis downe, þerfor not ay with slyke besynes synges, nor with euynlyke gostenly songe þe sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off heet & swetnes & with difficultee he syngis, sum-tyme truly with 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd þe lesse; Oft also in-to gostenly songe with grete myrrh he flees [&] passis & also he knawes þe heet & swetnes of lufe with hym ar. ¶ Neuer- 20 with-outen gostenly songe, þe qwhilk^t also bodilye songe lettys, & noys of Iangilars makes to turne agayne in to þoȝt. In wildyrnies more clerely þai meet, for þer spekys þe lufyd to þe hart of þe lufar, als wer a schamefuH lufar, þat his lemmann befor men halsys 24 not, nor frendely, bot comonly, & als a straungere he kyssis. ¶ A devote saule sikyr fro wardly bisynes in mynde & body departyd, only cristi^s plesaunce desirand^t to vse, / onone cumis hevynly ioy, & it meruelusly myrthand^t, melody to it spryngis^t qwhos tokyn it^t 28 takis, þat^t now forward^t wardly sownde gladly it sulflyrs not! His is gostenly musyk, þat^t is vnknawen tiH aH þat^t with wardly bisynes lefuH or vnlefuh ar occupyde. No man þer is þat^t þis has knawen bot he þat^t has stodyyd to god onely to take hede.

[Fol. XXXVII. a]

32 The desir of a lufar to god is schewyd, & þe cursyd lufe of this warlde be many ensaumpyls ar declaryd, & þat^t þe mynde of god inwardly lufars byedis nott. [Cap. VIII.]

¹ quemadmodum summa quies ad hoc requirendum et retinendum expositur.

When any one is raised above unsteadfastness, he lives in joy and virtue.

He has the sweetness of ghostly song, by which he serves God.

Sometimes he feels more sweetness.

Off he passes into spiritual singing.

[Fol. XXXVII. a]

In the wilderness the beloved speaks to the heart of the lover.

No man has known spiritual music but one who has studied to heed God only.

Sweet Jesus,
I bind Thy
love in me
with a knot
that can't be
loosed.

I long to die
for love.

My life fails
in heaviness,
and my years
in wailing.

Great heat
gives increase
to sweet love.

The fulness of
my happiness
[Fol.
XXXVII. b.]
begins as I
draw near to
death.
My habita-
tion is or-
dained for me
where love
cools not.

I faint for
love, and
spend all my
time in holy
sighing.

Woe to those
whose years
are passed
without the
fruit of
charity.

O swete Ihesu, þi lufe in me I bynde with a knot¹ vnaby^H to be lowsy^k, sekand þe tresure þat^t I desire, and longynege I fynde, for in the I cese not to thyrst. þperas wynde my sorow vanischys, for my meyd is gostely songe þat no man seys. In-to swete songe 4 myn inward^k kynde is turny^k, & I for lufe longis to dye. ¶ Lyght^t gretnes of gyftis me delitis, & tariyng of lufe with Iloys me ponyschis, qwyls þa cum þat me takes, & takand^k refreschis. Bot þo þingis want þat to me longynege my lemmen suld^k schew, þa wond^k me þat^t 8 I longe, & my longynege fully not zit þa heel, bott^t rafþer encress, for, lufe growing, longynege also encresis. *Sic defecit in dolore vita mea, & anni in gemitibus;* þus failys my lyfe in heuynes, & my ȝeris in wamentyng, for fro my lufe I am put bakt, [&] desyre of deed^k is 12 with-drawen, & medeyne of wrechis tarys; & I in cryingis rys & sayes: *heu mihi, quia incolatus meus prolongatus est:* ‘Allas, my labour is lenghtyd; luf it^t is þat me noys, lufe þat me likys. [It] me chastis, for soyne it^t is not^t gyfyn þat so mykil is lufy^k; He 16 gladdis, for with hope he refreschis & coumforth vntrowed^k in þis hetis he scheddis. ¶ Grete longynege sothely growes qwhen be ioy of lufe qwhen þe dye of gostly songe¹ is in þe sawle, & grete heyt^t to sweite lufe gyfis increse, & now no þinge is so lefu^H as to þinke 20 dede lyfe. ¶ ffor þe flowre in qwhilk^t this þoght is norisshyd, it may not haue ende, bot Ioy þat^t bisily waxis grete in þe lufar, & þat^t is wondyr þoght, of deede & melody it^t makis aH one. ¶ Truly when I to dede drawe, fulnes of my blistnes in me begynnes, þat^t 24 aH-myghty god qwhome I lufe to me saH gyfft. / My seet^t sothely in place is ordand^k qwher lufe kelys not, nor vnto slawnes may not^t bowe. His lufe certayne my hart kyndyls for his fyre I may fey^H, qwhar-by strength of my sawle knawes no greyfe qwhils I am 28 strengthyd holly in solace of lufe. ¶ ffor lufe I faynt & in holy sighinge al my tyme I spende, & þat to me sal be no repreife b^t-for godis aungel to qhos felischyp byrnyngly I desyre, with qwhome also in strong^t hope I byid to be endyd. ¶ And lovyng^t þat^t gladyns 32 a longar now saH relees, & blistfu^H syght^t with Ioy saH opynly schewe þat^t he desiry^k & lufy^k. ¶ Bot ay woo be to þame qhos days ar slippy^k & passy^k in vanite, & þer ȝeris with haste ar parischyd with-outen fruytt^t of charite, þat^t longis in lufe vnclene And 36 for fayrnes of rotyn fleschi, þat^t is bot þe couerynge of fylth & corrupcion, with-outen swetnes to deed ar led^k; Apon qwhome also is fallyn þe fyre of wreth & couetys, & þe swne of light^t euerlastynge

¹ lufe crossed out before songe.

þa ha not seyne. þis gos in-to exiH filowande þer vanite ar made þame-selefe vayne als þo wer þat ha lufyd. þerfore when þai saH be demyd, þa saH criste scharp & intollerabyH to þer cyne for þam 4 þer hartis in þis lyfe felt hym neuer sweet. / þa truly here in þame- self þat hym felys sweett, þer doutles welcheryd þa sal hym see. ¶ Slike truly to hym als we now ar, slike one he to vs þen saH appere, / to a lufar certan lufly & desirefuH, & to þame þat lufyd 8 not hatefuH & crueH. & zitt' þis chaunge of his party is nott, bott' of ours; he sothely ay is one vnchaungabyH, bot' euyer creature slyke saH se hyme als he is worþi. God truly wylfully hym-self^f God shows Himself to each man as He will. scheuys to ilk man als he wyH, & þerfore in one lityH part of tyme 12 & at ons to ryghtwys plesyng & to vnrightwys wrothi he saH appere. / Lufe truly of resonabiH sawle so doys, be it goyd be it^t The power of yH, after it it sal be demyd / þat is no-þing so spedefule to gett^s Ioy is, if of Christ, to gain joy everlasting, if of the world, utter damnation. euerlastyng^r als is þe lufe of criste, nor no-þing sonar bryngis to 16 vttyr dampnacioñ als lufe of þe warld. / Luf þerfor euerlastynge oure myndes myght^v enflawine, & cursyd lufe & hatful of fleschly affeccion far be putt^w owt. ¶ Swetnes of heuenly lyffe vs moyste & to vs be not lefuh^x bittyr swetnes of þis lyfe to lufe; ffor gaH of 20 dragons,^y þat is to say, cursidyst wykkydnes, & bittyrnes of falshede is wyen of synnars,^z for þai it drynkand^a ar so maddyd þat þa see nott to þam qwhat is to cum; and venum of neddyrs;^b þat is schrewdnes killand^c, to þam is dedely drynk^d, & vnabyl to be helyd, [Fol. XXXVIII. a.] 24 for þer males is incorigibyH.

¶ þis warld truly has likyngis of wrechydnes, ryches of vanite, This world is full of pleasures that are destructive.— wondynge flateryngis, dedely likeyngis, wode luste, made lufe, hatefull dyrknes, mydday in þe begynnyng & at þe ende nyght euer^e 28 lastynge. I[t] has also salt vnsalt^f, sauyr vnsauyr^g, fowle bewte, horribil frenschyp, chiryschyng^h nyght, bittyr hony & kyllande fruyte. / It hase also a rose of stynke, Ioy of waymentynge, melody joy of lamentation, melody of heaviness. off heuynes, louynge of despyte, truly drynke of deed, Aray of 32 abhominacioñ, þe ledar begiland & þe prince downe castand. It has also þe geme of heuynes & scornfuH praysynge, of lillis blaknes, songe of soro & foule bewte, / discordynge frenschyp & snaw blaknes, solas forsakyn, nedý kynglome. It has a nyghtyngale mor 36 rorynge þen a cowe, A swete voys with-outyn melody, a scheep cled in foxis skyn, & a dowe wodar þen any wode best. / Flee we þerfor bodily & warldly lufe, qwos bake has a pryke if aH þe face flatyr;

¹ Or R. ffel draconum.² Or R. Vinum impiorum.³ Or R. Venenum aspidum.

A sweet voice without melody, a sheep clad in fox's skin.

a bath burn-
ing with fire
of hell.

qwas flowre is anoytt^t with gaſt, & þe pape of neddyrs, þof it be
privinely, it beris; qwas sauyr cuttis mans saule fro gode, & þe bath
byrnys with fyre of heſt; qwas gold in-to moſt saſt turne, & þe
ensens fyre of byrnstone saſt scheek. ¶ Here is lufe with-outen 4
meyknes, wodnes ful likyng, þe qwhilk þe saule to it bun suffyrs
not to be loynye to sayntis setys or in godis lufe haue likyng. /

To those who
have their de-
sires bent on
love of this
world's
creatures,
It is a great
burden to
think of God.

¶ To þame sothely þat has þer desyre bowyd to lufe of þis warldly
creatuiris, hevy it is, & to greet byrdyn of god to þinke, þof mynde
of hym be swettyst & to þinkars meruelusly it waxys sweytt. ¶ If
þa begyn of hym to þinke, onone fro þer mynde he serithys & to þer
old thoythis þa turne in qwhilk ful longe þa ha restyd. þai ar bun
certan with þer iſt custum, and to so seyk & vnelene myndis with 12
grete & longe vse of gostely þoſt & eastyng a-way of fleshly ymagin-
acioñ Aungeſt foyd saſt not sauyr. ¶ þa haue certan þe palate of
þe hart filyd with feuyr of wykkyd lufe, / qwarfor þai may not fele
swetnes of heuenly Ioy. ¶ Als if it happyn into þer myndis gude 16
þoghtis to cum, þer byde þa not, bot soyne, þe tokyns of godis
inspiracione put owt be rotynge of yH, þa go fro yH to wars, & the
more dampnabilty þa fale þat þa to þat gude þat þa wer with touchyd
consentis not. ¶ So þa þat ar chosyn, þat growndly ar byrnyd with 20
lufe off gode / & to eriste drawes with-owte partynge, if any tyme il
þoghtis þer saule pluk^t or do stres to entyr, onone to heuyn behald-
and^t þa caste þame out & with heet^t of þere affeccioñ slokkyns, & no
meruayle ffor with gude custume þam-self^t þa rayse so þat non erthly 24

[Fol.
XXXVIII. b.]
He that burns
in perfect
charity feels
no sin.

þinge nor odir of venemyd swetnes in qwhilk þa suld haue luste þa
take. He sothely þat in parfyte charyte byrns, felys no synne, no
wikkyd luste, bot rather in his god he Ioyys, & nowdryr angyr ne
vnellenes hym heuys.

28

Of diuers ffrenſhips of gude & ille & as it may be
lawsyd; of scarisnes & of frenſhip of men &
wymmen, & of trew frenſhip & how chosyn in itt
in þis lyffe Ioyys & of foly of sinne þat abstene to 32
mikylle, or ar nakyd, & of fleshly frenſhip, &
aray of men & wymmen. [Cap. IX.]

Friendship is
the knitting
of two wills,
and should
exist chiefly

Frenſchyp is knytyng of two wyllis to lyke þinges consentynge
& to vnylike dissentynge, and þis frenſchyp may be betwyx 36
guyd & be-twix euyH, bot be dlyuers desyrs. & moste þis agh^t to be

betwix god & mans saule, þe qwhilk his wy^H to god^{is} wy^H is bunt between God
to conferme in al þinge, so þat qwhat god wy^H it wy^H, & þat^t god man's soul.
wy^H not^t nor it wy^H. þus sothely be-twix þam sal be ful frenschip.

4 In munnys desyrs qwer is tru frenschyp? god forbede þat bodily
sondryans make partyng of sawlis, bot^t rather þe knot vnlosy^t of
drawynge frenschyp sal comfort^t heuynes of bodily sondryrynge,
þat^t þe freynd^t with his freynd^t sal^t þink he is, qwhils he seys sted-

8 fanes of wills vnlosy^t. It is certan trw frenschyp qwhen a freynd^t True friend-ship is when a man be-haves to his friend as to himself.
behauys hym to his frende als to hym-self^t / qwhen he þinkis his
freynd^t hym-self^t in a-nodyr body, & his freynd^t he lufis for hym-
self^t, not for profett^t þat he trowys¹ hym to haue. ¶ Bot it is

12 askyd^t, if þe tone freend erre qwhedyr sal^t frenschyp sees? Some say
says frenschyp is not parfyte bot if it be betwyx þame þat ar lyke
in vertewe; / bot how was þat parfyte þat myȝt be brokyn? þe tone
errand^t now is it not parfyte, & so sothily it may go to noȝt. þat^t is

16 agayns resone qwhere a man is lufyd^t for hym-self, not for profett^t or
lykyng^e. ¶ In frendys sothely is it noȝt necessary þe tone be
chawngyd^t for chaungyne of þat toþer, bot frenschyp, sene it is
vertew, impossiby^H it is þat^t it be voydyd in any man with-out^t his
20 chaungyng. / Qwharfore it^t is not^t brokyn for errore of þe tone, Friendship, as a virtue,
bot, ande it be trew frenschip, more bisy it sal^t be to caþ hym
agayn þat erryd^t. & þus frenschyp bus be callyd^t lufe, be qwhilk he
wy^H & gettis guyde to hys freynde als to hym-self, & for no errore

24 itt may be brokyn qwhylst þa lyfe. ¶ ffrenschyp certan lyghtlye
is lousyd^t qwhen in þe frendes ar not^t fune qwharfor he suld^t be
lufyd^t, þat^t is to say qwhene frenschyp is not profetaby^H ne lykand^t
for qwhylk freynd^ts now ar lufyd^t, & slike frenschyp is fenyd^t, for it

28 may not last bot qwhilste lust & profett^t bydis. ¶ Bot þat be caus
qwhar of² trew frenschyp in frendys is not dissoluoyd^t qwhils þa
lyfe, þerfor trewe frenschyp is not brokyn qwhils þa ar, bot, þe
tone errand^t, zit both may lyfe. & þerfore, þof on erre, zit^t lastis

32 frenschyp, if it be trewe, for þame-self þa lufe after þam-self as þa
ar gude, þat bus be vndirstandyd not of gudenies of maners bot of
kynde. ¶ Kynde truly gars a man seyk^t hym a trew frende, for Nature makes
kynde desyrs kyndenes & fayth to kepe, & itt wyrkis noȝtinge in a true friend.

36 vayne; qwarfore þat^t frenschyp þat^t is kyndely sal not^t be lausyd^t,
kynde lastyng^t, bot^t if it be in-to grete wronge of kynde þat^t lufyd^t
kynde gaynstand^t, & þat^t may kynde o no wyse do, bot^t if it^t be
oppressyd^t with rotyn maners. ¶ ffrenschyp þerfore þat^t anyþinge

¹ In margin in another hand; altered from he ² fore struck out before of

kyndyls þat is not þe same þat is lufyd, slakis & is slokynde qwen
 þat þinge þat stirryd þe lufe is not had, / as if maners or riches or
 fayrnes frenschyp be had with yH maners, riches scriþinge, fayrnes
 wastyd, frenschyp Alssō vanyschys & of hym þat it had is sayde 4
 no-þinge vnappiar þen to be happy. ¶ Bot ffrenschyp þat kynde
 wyrkis in frendys, with no pouert is cast owt, with non errour done
 away, with none fowlnes of body is endyd qwhilst kynde lastys þat
 is cause of þis frenschip. Slike frenschyp is pure naturel, & þerfore 8
 meyd ne vnmeyd, bot if it ought freyt agayn godis commantment, it is
 worþi. It has also a grete likyng with it knytt in qwhilk it adyls
 no meyde ne vñfanke. ¶ Tru frenschyp may not be with-out
 likyng be-twix frendys & þaire desirefuH speych & comfortabuH 12
 chere. / And þis frenschip if it be enformyd with godis grace &
 aH-to-gidyr in god it be, & it to hym be gyfyn, & so þen holy fren-

I do not know by what mis-
 chance a true friend is sel-
 dom found. Every man
 seeks his own; and no
 man has a friend who is
 as himself in another body.
 schyp it is calle & fuH meyd-fuH. ¶ I wote not soythelye be
 qwhat vñhap now is fallyn þat vneyth or seldom is fun a trew 16
 freynde; ilkone his awen sekys & no man has a frende of qwhome
 he says he is my-self in a-nodyr body; þa bow to þer awen profett
 & likyngis, & gyl to fulfyH in þer frendys þa schame nott. þeroft is
 demyd þat þa trew frendys ar not, bot fenyd, for þe men þai lufe 20
 nott bot owdyr þer gude þa couet or to fals flatering & fauyr þa
 tent. ¶ fforsoth be-twix men & wymmen þof frenschyp be perlius,
 for fayr bewtee a freyH sawle lyghtly chirischis & temptation seyn
 settis fleshly desyre on fyre & ofte¹ tymes syn it inbryngis of body 24
 & sawle, & so wymmens cumpany to men is wont to happyn to
 destruccion of vertew: And ȝit þis frenschyp is not vnlefuuH bot
 meydfuH, if it be had with goyde sawle, & for god if it be lufyd,
 not for swetnes of flesh. ¶ If wymmen truly þame-self saw despisyd 28
 of men, of god þa suld pleyn þat made þame slik of qwhome men
 suld dysdene, & of heyH paraunter þa suld mistrest; þame-self for-
 sakyn þa trow, if þa counseH of men or helpe take not. In þame 32
 certan resun is less qwhyk, & þerfore lyghtly þa ar begilyd & soyne
 ouyrecumne, & þerfore mykyH þame nedlys counseH of gude men. /

[Fol.
XXXIX. b.]

Women's
 reasoning is
 less quick
 than men's.
 They are be-
 guiled,

and look not
 to holiness.
 Love of man
 to woman
 was ordained
 of God,

Of yl tru'y iH ar þa drawen, ffor mikyH redyar þa ar to lykyng of
 luste þen to clerenes of holynes. ¶ þer is also a kyndely lufe of
 man to woman þat no man wantys, nor ȝit þe holy, be kynde 36
 of god fyrist ordand, be qwhilk to-gidyr beand & acordand be
 kyndely stirryng felaly þa ar glad. þis lufe also has hys likyng,
 as in spech & honest touchyng & goydly dwellynge sam; be þe

¹ Altered from of; in margin in another hand.

Friendship
 is not cast out
 by poverty,
 faint or foul
 disease.

qwhilk^t man gettis no meyd^t bot if it be mellyd with charyte, nor <sup>Joined with
charity it is
meritorious;</sup> vnþankis he gettis bot if it^t be filyd^t with synne. ¶ If iH meuynge ryse be qwhome he þinkis of lust & þa to it^t go, doutles gilty þa ar 4 of deed^t, for agayne god þai synne. ¶ þa trespass fowH þerfore þat say þat^t aH owr dedys inwarde or vtward^t ar meydfuH or vnmedefuH, for þa wak^t put away, or at þe leste kyndely dedys & likyngis þa stryfe in vs not to be, & so confusion too nobyH kynde to brynge 8 in þa ar not aschamyd. ¶ þat frenschyp certan & cumpny of men & wymmen is vnlefuH & forbed in qwhilk þa in covetis acorde fowH luste to fulfifyH of þer desyre, euerlastynge potand behynde, in temporall solas & bodily lufe þa seyke to florysch. ¶ þa also 12 greuusly synnes, & most þat^t holy ordyr has takynn, & gos too women as woars, sayand^t for þer lufe þa longe & nehand sweltis in greet desyre & stryfe of þoghtis, & so þame lyght & vnstabyH to wrechydnes of þis lyfe & endles also þa leed. & þa saH not^t be left 16 vnponyschyd^t, for þer dampnacion^t with þame þa bere, of qwhome be psalme is sayde: *Sepulcrum patens est guttur eorum*, &c., þat^t is to say: ‘þer throytt is an opyn grave; with þer tungis falsly þa wrought deme þam gude.’ ¶ Gode certaync wyH þat^t wymmen of 20 men be not despisyd nor be vayn flaterynge be begilyd^t, bot in aH holynes þat^t longis to body & sawle truly & charitefully þat^t þai be taght. Bot^t seldum is he fun þat^t now so doys, bot rather þat^t is to soro, Audyr for gyftys or þer bewte to get, þa study þame to informe. 24 Qwarefore oft-tyme it happyns þat^t þat^t if þa tech þame in o þinge, in a-nodyr þa dystroy¹ þame, & þo þingis þat^t wymmen plesys to vse, þat^t þa be nott greuyd^t, þa wil nott or þa dar nott forbeyd^t, þof it be yH. ¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, [Fol. XL. a.] 28 releve of greif & out puttynge of warldly hevynes, reformacion of synnars, encrese of holynes, lessyning of sclauder, multiplyinge of gude meyd^t. Qwhils a freynde be his freynde be helefuh counsell A friend may be drawn by a friend to good, is drawen fro yH & to do gude he is enflawmyd, qwhen he seis in 32 his freynd^t gras þat^t he desires to hafe. Holy frenschyp, þerfor, is not to be despisyd þat^t has medcyn of aH wrechydnes. ¶ Of god truly it is þatt, emonge wretchednes of þis exile, with counsell & help of frendys we be comforted^t, vnto we cum to hym qwher aH we sal be but God alone can comfort us in our wretchedness. 36 taght^t of god & in setis endles seet, in hym þat^t we haue luffyd^t & in qwhome & be qwhom we had frendys, with[owt] end we saH be glaH. ¶ ffro þis frenschyp I may no man except be he never so holy, bot he it nedys, bot if þer be any slyke to qwome no man bot Aungellis No man can do without God's friendship.

¹ MS. dyrtroy

saryfs. *þer ar sum þat in godis lufe loys & with his swetnes so ar moystyð þat þai may say Revit consolari anima mea:* ¶ My sauȝ gaynsays to be conforthid with wardly chere with qwhilk wardly lufars þame-self refreschis. ¶ Nener-þe-les it behueys þat aftyr 4 kynde & grace in þis þingis þat to þe body is nedefuȝ, & in me & in men, þat þa be delityð. ¶ Qwho ettis or dryukis or takis recreacion of hate or cold with-outen likynge? ¶ Qwho has a freynde & in hys presens spech & with hym dwellynge & part takynge of hys 8 gude is not glad? sikyrlly none bot wode & þa þat wantys reson, for in þis & odyr lyke is mans lyfe conforthyd, þof it be þe holyest & in god þat qwhikestly loys. ¶ It is not þerfore of slyke comfort

Man rejoices in his friend's presence;
his soul is not comforted by things stinking, unclean and worldly.

The man that rejoices in God's works shall take comfort.

Man's body is for God, and must be kept for Him.

[FOL. XL. b.]

to be vndyrstandyð. 'My saule gaynsays to be conforthyd,' bot of 12 stynkand & vnclene & vnlefuh comforth of wardly þinges; And afterwarde he sayde 'Lorde, in þi wark þou hast gladynd me & in þe wark of þi handis I sal be ioyfuȝ.'¹ ¶ Qwho denyis þat he saȝ take comforth þat says hym-self to be myrthyð in godis warkis? 16 Bot þe vnwyse man sal not knaw þis nor a foyȝ vnderstande. Sum truly has þe lufe of god, bot not after conyng, þe qwhilk qwhils þa study to put by superfluite, þa ar also vnwyseley Also þa ar brokis of þer necessaris to cut away supposand þat þa gode may nott plees, 20 þamself bot if þa castis be to mikyl abstinenſ & vnmesurde nakydnes. ¶ And þof aȝ palenes of face be þe bewte of solitary man, neuer-þe-les þer seruys is not ryght ordand, for if þa be bydyn þer bodis to chastis & to bryngē itt in-to þe seruis of þe spirytt, ȝit awe 24 þa nott þer bodys to slaa, bot kepe þam to godis worschyp to tyme he sondyr þe saule fro þe body þat he has iwynyd. ¶ Slike þerfore to men ar sesharp & in þam-self bittyr, And kepynge of frenschyp þa knaw nott nor þe way þerof þa keep. ¶ Lufe forsooth of kynsmen, 28 if it be vn-maneſ, fleſchly affeccione it is calde, & it is to be brokyn, for it lettis fro godis lufe; And if it be manerly, kyndely it is calde, & lettis nott fro godis seruis, for kynde in þat it is wyrkis not agayns þe maker þerof. ¶ Aftyward worþily wymmen of our tyme ar 32 repreuabyȝ þat nw array to hede & body in so maruelus vanite has fun & broght vp þat to behaldars bothe drede & wondyr þat put. ¶ Not onely agayns þe sentens of þe aostyȝ in golde & dressynge of here to pryd & wantonhede þa go sarifand, bot also agayns mans 36 honeste & kynde be god ordand brode horns & in gretnes horribyȝ

¹ R.: Delectasti me domine in factura tua & in operibus manuum tuarum exultabo.

² R. vir insipiens non cognoscet & stultus non intelliget hoc.

of here wroight þat grw not þer, on þer hedis þa sett, of qwhome sum þer fowles to hyde or þer bewte þa study to incres with paynt-
 ynge of begillynge avotre þer faces þa color & qwhittyn. ¶ Clethyng
 4 also newly korvin both men & wymmen ful fondly vsis, not seand
 kynde qwhat besemys, bot qwhat newe nysed of tithandis & vayne
 nwelte þe feynd stirande he may vp bryng. ¶ If any of slyke
 8 charge a fonde tayH þen þer amendys. / Pass þa þerfore, takyn be þa
 & also snaryd, þis ladys & wymmen þut ar cald worþi, þat desyrs
 for a tyme to be fayre & euerlastyngly to be fowle; for after þis ioy
 heH payn þa saH feyH þut not criste in þis lyffe bot foulest vanite of
 12 þis warld has lufyd, þame-self crownand with rose or þa welkyd,
 bot let vs passe.

Women now-a-days wear large masses of false hair, and paint, seeking only for novelty and dress; but hell-pain shall come upon them.

¶ þat with ilk tyme & deyd godis lufe is to be
 mengyd þat failys not for wel ne wo. And of þe
 16 worthynes þerof & of teris turnyd to songe.

[Cap. X.]

Luf of þe godhede man þat it parfitely þirllis & with fyre of þe
 holy gost truly enflaumys, with meruellus gladnes his saule to
 20 it takis & fro mynde¹ of a lufar it byndis þat to vayn itt may not
 turne & to his lufe bisily he goys. We may forsoyth, if we be trw We can think
 luffars of our lorde Ihesu criste, qwhen we walk apon hym þinke, of God in our
 & songe of his lufe halde qwhils we in felyschyp sytt, & at þe burde
 24 his mynde we may haue & also in tastynge of meet & drynke; as we eat and
 ¶ Att euery morsel of meet & draght of drynke god we awe to drink,
 loyf, / And in tyme of our meet takynge & space be-twix morsels
 to zeild hym loueyngis with honily swetnes and cry of meteH &
 28 with desire in meet qwhiel to ȝerne. ¶ And if we be in labur of
 handys, qwhat lettys vs our hartis to hevyns to lyft & þoght of and as we do
 endles lufe with-oute cessynge to halde? ¶ And so in aH tyme of
 our lyfe qwhik & noght slawe no-þinge bot sleep our hartis fro hym
 32 saH putt. ¶ O, qwhat ioy & gladnes to þe lufar scrithis!! O how Nothing but
 happy & truly desyrefulH swetnes his saule fulfillys! ¶ Luf certan sleep shall
 is lyfe abydinge with-owt end qwher it is seet, qwhen þe lufe after
 lufely desyre in hevyns rotyd prosperite ne aduersite may chaunge,
 36 als wysis men has writtyen. ¶ þen no meruayH þe nyght to day [Fol. XLII. a.]
 & ab amoris tanti memoria nec ad momentum vagare permittit, ligat
 mentem amantis ut ad sana.

No wonder
 night shall
 be turned to
 day!

This love is
true love, not
feigned,
giving angels'
song to Jesus.

Thou shalt
not be over-
come by
beauty, that
thou he not
defiled.

I am com-
pelled to say
something
that hearers
and readers
may follow.
All worldly
love is but
sorrow and
wretched-
ness.

I may not
love a crea-
ture, but only
my Creator.

He is wor-
thiest to be
loved, con-
taining all
things in
Himself.

he saH turne, Dyrknes to lyght, heuynes to melody, noy to solas & labyr to sweet rest. ¶ þis lufe truly is not of ymagination or fenyd, bot trw¹ & parfyte & to criste with-outt partyng gywn, aungel songe with melody to Ihesu zeeland. ¶ And forsothe if þou lufe 4 in þis maner as I haue sayd, with þe best & worpiest in þe kyngdome of god to þat qwhikly syght þou salt be nere fuH gloriis. ¶ Emang aH impugnacione of fendys movyng þat risys of fleschly freusehyp, couetynge of wardly þingis in heet of lufe & vertew of 8 prayer weH þou salt ouercum. Also þou salt ouercum lykynges of fayrnes, schewyng þat for aH þinge þat may be þoght, þou wold not ons be filyd. With þat also þou salt be fillyd with gostly fode, & þe delis of endles lufe þou salt knew in sykernes ; & als wer in 12 verray connynge þat þou þe lufar art of þe kynge euerlastynge. ¶ Neuer-þe-less to no man þis happyns bot if owder god to hym say it or þat he in hym-self a grete part of meyd to kum feyl bydylene. ¶ Bot of þame qwarto speke I with odyr þe qwhilk þof aH þa be 16 chosyn, þis holy letwary zitt tastyd not? Sum-tyme of my-self I meruayle þat I haue spokyn of þe excelleus of lufars of god als qwo say qwho-euer wyH to it myght cum, & zit it is not of ylk rynnare ne willar, bot of criste lufand, lyftand & takand. ¶ þe smalnes 20 certan of my mynde can-not opyu itt þat as a blabyrar I am besy to schew, zitt I am compellyd sumqwhat to say, þof aH it be vn-abyl to be spokyn, þat herars or redars may stody to folo itt; fynd- and þat aH lufe of fayrest & luflyest wardly þinge in comparison to 24 godis lufe is sorow & wrechydnes. ¶ þerfore behald to ȝour vnder- standynge & knew weH our lorde his lufar makes meruelus & raysia in heght, & with vn-worthi luf of vayn hope it suffyrs hym not be castin, bot in hym-self swettyst lufe stabilly kepys. ¶ Luf truly 28 is continual þoght with grete desyre of fayre gode & lufly; for if þe þinge I lufe be fayr & not gode, vnworþily I schew my-self to lufe itt, if it be gode, to be lufid it is. ¶ Lufe truly of creature, þof it be gode & fayre, to me is forbed, þat to þe weH of gudenes & fayrnes 32 aH my lufe I suld offyr & keyp, þat he be my lufe þat is my god & my Ihesus. ¶ He onely of hym-self has fayrnes & gudenes & þe self fayrhede & gudenes he is. / Odyr þinge qwhat-euer it be, fayr ne gode it is bot of hym, & þe nar to hym þe fayrar & þe bettir þa 36 ar. ¶ Worþiliest þerfore he is lufyd þat aH þinge in hym-self con- tenys þat worþi es to be lufyd & of a lufar to be soght, qwharforo of his party no þinge withholdis bot þat he moste byrnyngly myght

¹ MS bot. trw bot trw

be lufyd. / Truly ought ellis if I lufe, my consciens me bitys þat^t I If I love
lufe not ryght. I drede þat at I lufe, luf not me agayn, & ȝit aught else
I adred for drede iȝt lufars departis & aȝt þer vanites wastis. [Fol. XLII. b.]

my conscience stings.

4 ¶ Oftymys also odyr noys happyns þat gaynes & swetnes of lufars
sturbyls; bot he truly þat lufys god with aȝt his hart þe clerar is The more
in his conscience, / þe more byrnynge he knawes hym-self in luf^t of love for God,
god. þerfore his luflyest lufe he knaws fro qwhos swetnes dede
8 departis not, bot þen parfiteley his lufe fyndis qwen he fro þis
wardl passis to hym sikyrlyest he is Ionyd þat fro hym neuer after
he sall be putt, bot in halsyngis miriest besily he rynne & hym þat
he has lufyd & couetyd opynly seande with-out ende sal be glorifyd.

12 ¶ þis lufe to fyre vnslokynd I lykyn; the whilk^t no power of His love is
ennmys may cast downen, no softnes of flatery may ouyrcum. ¶ þis a fire un-
lufe clensis vs fro owr synnes, & in vnmesurde heet^t of obstakyls quenched.
bynys þat suld let to lufe, & in þe hattyst flawmys of godis lufe It cleanses us
from sin,

16 makes vs clerar þen golde & þe swn bryghter. / þis lufe bryngis vs and brings us
gostly medcyn, / & I hope no þinge emonge aȝt oþer þat may be ghostly
nowmbyrde of clarkis þat may vs socur so mikyH & clens & fro aȝt
dreggis of wykydnes vs clere als feruent lufe of þe godhede & con-

20 tynuaH þoght of owr makar. Teris fro defautis ar wont^t to wasch Tears wash
vs & heuynes of hart putis by dampnacione, bot byrnynge lufe aȝt from faults,
odyr passys, More þen can be þoght, & makis mans sawle schyne heaviness of
moste excellently. þerfore before aȝt þinge þat we may do, þe hart heart puts
24 of þe kynge euerlastynge itt gettis & in IoyfuH songe is worþi to be aside damnation,
seyn. / I say not, gretyngis is vnprofetabyH, ne soro of hart vncumly but love is more
or not to be lufyd in þis exiH, / bot I meruayH þat any so hy¹ perfect, the
rauyschyd in songe of lufe þat in his deuocion or prayinge or
28 meditacion may not grete, bot rather I say þat prayer & meditacion
of slyke a lufar in-to songe is turnyd in-to melody of heuenly
swetnes multyn, þat rather he gyfis aungeH sownde þen mans, in
qwhilk^t honly heet Anoy[n]t not to heuy bot to Ioy he is takyn

32 &, teris as wer wyp away, in þe spryngis of endles & tru Ioy is
myrthyd. ¶ Owr doctors say: parfyte aw to greit, & þe more The more
parfite more plenteous of tenys þai suld be, for wreichidnes of perfect, the
þis lyfe & for þe delay of heuenly lyfe: to me certan a wondyrful
36 longynge in godis lufe was nere, & noy of bodily gretyngis for þe fuller of tears.

gretenes of inward swetnes has cessyd. He certan with endles lufe He that is
þat is not byrnyd, with teris nedis to be purgyd. ¶ To hym in not burnt
lufe euerlastynge þat longis, lufe is enought to chastys, þer is no with endless
tears. love needs be purged with tears.

¹ hy above the line in another hand.

Love's wound wounde¹ grettar ne sweeter þen of lufe. Forsothie² slykone if he
is the greatest. wald^t wepe, he is not suffyrd, most in preuay deuocion, in þat þe
holy goste hym vp raisynge þe mynde is vp takyn, & with aungels
swetnes lufly louyngis & his poghtis to god he syngis. þe seet of 4
lufe is lyft on heght, for in-to heuyns it rynnys, & in erth also me
þinke itt soteH & crafty þat men sumtyme lufly broyn it makes &
men pale. payH, qwhome it makes to weH þat afterward þa may wax greyne, /
[Fol. to fayH þat þa be stronge. þerfore to rest of endles Ioy he drawes 8
XLI. a.] nar, & dредeles hym-self mengis with syngars to his makar; for þe
more byrnyngly he lufys þe swettar he syngis & more delicius he
felis þat he stronglye desirde. / & if þe way seyme scharp & longe
Love binds to þame þat lufis not, lufe neuer-þe-lesse, god & man cuppys & 12
together God and man. with schort labore fulfyllis þe abidars.

That parfite lufe to god byndis with-oute lowsynge &
makis man myndy of his god, bot lufe of þe
warlde fallis to noght, And of the kynde of trew 16
lufe stabille ay lastynge sweit soft & profetabylle,
& of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

We should **P**is warld^t is parfite if we owr myndes fro lufe of creaturis pythely 20
give our hearts completely to the love of God.
depart^t & to onely god þame truly with-owte departynge Ioyn.
We should ¶ And in þis wark^t more parfyte we be þe better we ar. þis deyde
seek unity with God. is aboven aH odyr, for aH þat we do to þis ende is referd þat we to
god parfytye be knyttyd in onned. ¶ And fro þis onned many 24
þingis draws, þat is likynge bewte of þis warld^t, vanite of men &
wymmen, Riches & worschyp, louynge & fauyr of pepuh. þerfore
þis wark to fulfyH our-self vs must vse, aH þinge putbak & forgetin
þat vs myght lett. ¶ Lufe certan to the qwhilk^t we ascend^t in þis 28
burning coal. wark^t is qwykkar þen a byrnyngge coyH & þe effect^t in vs sal do, for
both byrnyng & schynnyng owr sawlis it saH make. þis is lufe
þat of a creature may not be begylid nor in heuyn scornyd ne put
Who could bear this, if it should last the same for ever? fro meyd. / Flawm of þis fyer qwho myght longe soffyr, [if] it in o 32
maner suld^t ay last^t bot oft-tymes it^t is tempyr^t; þat it wast^t not
kynde be þe body þat rotys & greuys þe sawle, for þe rotynge flesch
suffyrs not owr mynde in god bisily to be borne. ¶ Heet certan of

¹ This seems to be altered by the writer from woynde to wounde.

² to chastes struck out before forsothe.

verray deuocion is be tymes as be sleep and mys-vse of body or
 labyr, & zit þe byrnyng is not slekyd, bot it is not felt as it was
 be-fore. To vs truly it cumys agayn qwhils we turn not to god, &
 4 makis vs mend of seyknes of mynde, & swetnes it gyffis; þe body It frees our
 also fro many seyknes it delyurys, qwhils it kepis vs in temperans bodies from
 & sobyrnes, Owr saulis it rassis to hevynly desyres, þat we in lawe sickness,
 þingis haue no delite. ¶ þis is þe lufe þat criste rauyschis in-to our and raises
 8 hertis & makis owr myndes sweet, þat with-in to songe of louynge our souls to
 we byrst vp, & als wer chauntand, we synge. I hope to þis be no heavenly
 lykyng lyke, for with clene swetnes it moystis & holy likyng it desires.
 gladyns. þe sawle þat it takis with blyst fyre is purgyd, & in it
 12 bidys no rust ne fylþ, bot aH-to-gidyr with heuenly [ioy] is þirlyd, so
 þat owr inwarl kynde in-to godly Ioy & songe of lufe it semys
 turnyd. ¶ þus forsoth euer-lastynge lufe gladis & plenteus lykyng Everlasting
 inschedis, so þat þe frendys þerof ar not compellyd [to] Any desire love gladdens.
 16 of warldy creature to bowe, bot freely into louynge & luf of Ihesu
 criste þa may melt. ¶ Lern þerfore to lufe þi makar, if þou desyre Learn then
 to love thy
 to lyfe qwhen þou hens passys; do so þat þou lufe god, aftyr þi Maker if thou
 deed if þou wylt lyfe; All þi mynde to hym gyfe þat fro temporaH wilt live after
 20 & endles sorois may kepe it. ¶ Be-war þi hart fro hym be not death.
 sondyr þof þou in aduersite or wreichidnes be sett, for so þou salt
 be worpi with Ioy to haue hym [&] hym to lufe withoutyn eynd, [Fol. XLII. b.]
 ¶ In þat certan a trew lufar þi-self þou scheuys, þe mynde of god
 24 if þou suffyr not slyp, prosperite or grefe qwhedyr so cum. ¶ O O good Jesus,
 gude Ihesu þat gaf me lyfe, me in-to þi lufe desirand leed, Al myn life,
 who gave me
 entent take to [þe], þat þou be aH my desire nor be-ȝonde þe no- let my heart
 þinge my hart sal desyre. ¶ Soro certan & aH heuynes fro me sulde desire no-
 thing beyond
 28 pas, & to me cum þat I desire, if my saule had hard or takyn þe Thee.
 songe of þi praynsyne. ¶ þi lufe euer in vs myght byde, qwher-of
 we may it feyH. / þerfore my mynde to þi power take & make itt Jesus, fix my
 stabysH, þat with vayn & vnprofetabil fantesis it vanisch nott nor heart on Thee.
 32 with errors be scornyd, nor be it bowyd to erthly felicite or lufe or
 louyng, bot my mynde so in þe sattyd so in þi lufe byrne þat, with
 no chauns sodan ne auysyd it be kelyd. ¶ Any creature of þis If I set my
 world certan if I luf, þat to my list in aH kynde suld pleis, & I my love and joy
 myȝt well dreed for byrnyng & bittyr partyng, / for aH felicite in any crea-
 36 Ioy & ende of my solace in it I sett, qwhen it to me suld cum I ture of this
 myȝt well dreed for byrnyng & bittyr partyng, / for aH felicite world the
 þat I haue in slike lufe in þe ende is bot greteyng & soro qwhen it parting
 drawes nere þat payn moste bittrly þe saul suld ponysch. ¶ AH would be
 40 likyng also þat men in þis exile has behaldyn, to hay is likynde bitter.

þat now florischys & waxis greyne bot sodanly it vanyschis as it had not bene. ¶ So no meruayle þe ioy of þis warlde semys to þame þat right behaldis, & solas of synly bonde ilk' odyr filoyng in on astate neuer abydes, bot passis, to it cum to noght. In labyr neuer-

*The nature
of true love*

*is that it
changes not.*

*The comfort
of loving song
shall not fail
in the hour of
dying.*

*The presence
of my love
brings glad-
ness and a
feeling of
safety.*

[Fol.
XLIII. a.]
*Love as I
have ex-
pounded,
with angels
take thy
place.*

*Love does
not burden,
the bearer.*

*It is spiritual
wine, making
the chosen
bold.*

þe-les & greyfe all standis, & no man may þat eschew. ¶ þe kynde certane of trew lufe & not fenyd is þis þat it stand ay stabyl & with no new þing chaunge. ¶ þe lyfe þerfore þat lufe myght fynde & truly knew it in mynde, fro soro it sal be turnyd 8 to ioy vnspokyn & in seruys of melody it is conuersant. Songe certan it sal lufe, & in Ihesu syngand, to a byrd it sal be likynd to þe deed syngand. ¶ & in þe diyng paraunter solace of charitefu songe sal not wante, if it happyne hym to dy & not swyftly to his 12 lufe go. Aftyr his passage, forsoth, meruelusly he sal be lyft in-to loyngre of his makar, & more þen may be trowed syngand with likyngre saflaw & in-to seraphins criyngre soyne safl rise, so þat in louyngre he safl gyf liȝt & bisily byrn endlesly. þer safl be hals- 16 ynge of lufe, & swetnes of lufars in hart sal be coupyld, Ioyning of frendis sal stande euer; ¶ þe swete mouth sal gyf likyngre kissynge & þer lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes vn-mesurle & sikyrnes, & of heuynes with hym I haue no mynde; 20 all aduersite vanyschis & all oþer desyres aperis not, bot þa ar stillyd & disparischyd, & he allone me holly refreschys & inlappis þat my mynde allone byrnyngly has desiryd. ¶ Truly if þou criste lufe with all þi wil & all fylth of wyckednes þou hatis & þi hart 24 þou gifis to hym it boght, þer he þi lorde be begrace, not þe feynd be syn; // Als þi saule criste truly has soght & vnferde & in sekynge wolde not cees to tym þou fonde hym, so to endles Ioy þou salt be led & in a bliste seet to god be nere. þerfore I counseyl þe to lufe 28 as I haue expound: with aungels take þi place. ¶ þis ioy & worship be-war þou self not for fowl vanite of fleschly luste; behalde wylsely þat lufe of creatures exclude þe not fro lufe of god.

¶ In erthe hate þou no wretchednes, bot þat may þi pure lufe cast 32 ouer & sturbyl; / for parfite lufe is stronge as deed, harde as heyl is tru lufe. Lufe forsoth is a lyght byrdyn, þe berar not chargeand bot lightynand; þe qwhilk ȝong with alþ makis glad; in þe qwhilk Ioy scumfeturs of feyndis þer pray takyn; in qwyk fechtars ar 36 defendyd agayns þe flesch and þe warlk. Luf is gostly wyne, myndis of chosyn moystand, & makes þame bolde & manly, þat þe venemus likyngre of þe warld þa ha forgetyn nor þerof has no care bot rather grete scorne. ¶ Of holy lufe no lufar þerfore 40

may lose, bot nedis wyn mykiH, if he kepe it truly in hart. ¶ Lufe with-oute payn bidys in þe saule of a lufar, as lufars has scheweal, for lufe makis parfyte & Payne destroys. / Parfyte makand⁴ and destroyand ar contrary; þerfore þe hart parfitely lufand felis no Payne ne heuynes, nor is not sory ne sturbyld. / þus sothely standis not to-gider parfite lufe & wrechid heuynes. ¶ Eft-sones þat þat is doyne gladly is not doyne painfully. A lufar sothely wilfully & gladly wyrkys; þerfore in his wark he has no wrechidnes, bot he is happy, not strenyld, not heuy, bot glad & miry hym-self ay schew-
A lover ever
shows him-
self happy.
 and. ¶ Lufe þerfore is þe swetest þinge & profetabilest þat euer resonabyH creature toke. / Luf to god is moste accept & moste lik-
 12 ynge; it byndis not onely mynde with bandis of wisdom & swetnes & to god loynys, bot also flesch & bloyd it strenys, þat man slip not in-to biglynge swetnes & in-to dyuers desiris of errors. ¶ In þis lufe he suld wax myghty, strong & our lyfe stande. ¶ A better
 16 dwellyng place ne swettar neufer I fand, for me & my lufly it has made on & on of too. ¶ ȝit wardly lufe sal growe & perysch als
But worldly
love shall
perish as a
summer
flower.
 flour of feyld in somyr, & more sal not be þe Ioyand bot as it wer o day, / so sikyrl sal it schort qwhyH last, & aftyr þat in soro end,
 20 & so doutles it sal be bitter in fonde lufars. ¶ þer pride & play in fals bewte in-to fylth sal be custyn, qwen þai in-to tormentis ar downeast, þat with þame sal endles be, not sal it passe, as dyd þer fals felicite & Ioy þai had in schyninge bewte, voyde hafe þa gone
 24 & swyftly vanyschyd aH þai in-Ioyld. ¶ God truly gyfis fayrnes to men & wymmen, not þat þai to-gider in lufe suld byrn, þer makar despisand, as aH nerehand nowe doys, bot þat þai godis giftis knawand in al þer hart hym þa suld glorify & lufe vncessyngly, &
 28 to þat heuenly bewte to qwhome aH wardly bewte in comparisone is noght, bisily þa suld desire. If in þe seruandis of þis warld schew lufly forme, / qwhat sal be þe bewte of godis childyr in hevyn seett? Lufe we þerfore byrnyngly, for if we lufe, in heuenly
 32 myrrh to criste we sal syng with melody qwhos luf aH þinge ouercums. Lyf we þerfor in luf & also dye.
[FOL.
XLIII. b.]

Of þe felicite & swetnes of godis lufe & of þe nightingale songe & prayar for perseuerans of trew
 36 gostely sange þat warldly lufars has not.

I know no
sweeter plea-
sure than to
sing to Thee,
Jesus.

Christ basted
to the Cross
to win us.

O Jesus, of
Thy mercy
make my
life virtuous.

None can be
more desirous
than I of the
delicious joy
of Thy love.

The nightin-
gale sings all
night to
please its
love, but how
much more
should I sing
to please
Thee, Jesus.

Swettar lust I knew not þen in my hart to þe, Ihesu, to syng¹, qwhome I lufe, songe of þi loyfynge. A bettyr felicite I know not & more plenteaus þen in mynde to feyH sweit heytt of lufe, [&] of aH þingis I hald it best Ihesu in hart to seet & no oþer þinge desire. He truly has gude begynnynge of lufe þat has lufely teris

with swete longynge & desyre of þingis euerlastynge. ¶ Criste truly as wer in our lufe longis, qwhils he vs to gett² with so greet heet³ to þe cros hyde; bot⁴ weil it is sayd in play: ‘luf gos before & ledis þe dawns.’ þat crist put þus lawe not was bot lufe. Cum my saviour, my saul to comforþ; in þi lufe make me stabylH, þat I neuer eese þe to lufe. Soro do þou away qwen I saH passe, for slike a synnar þer is nou⁵ þat may not Ioy if he to þe parfitly be turnyd.

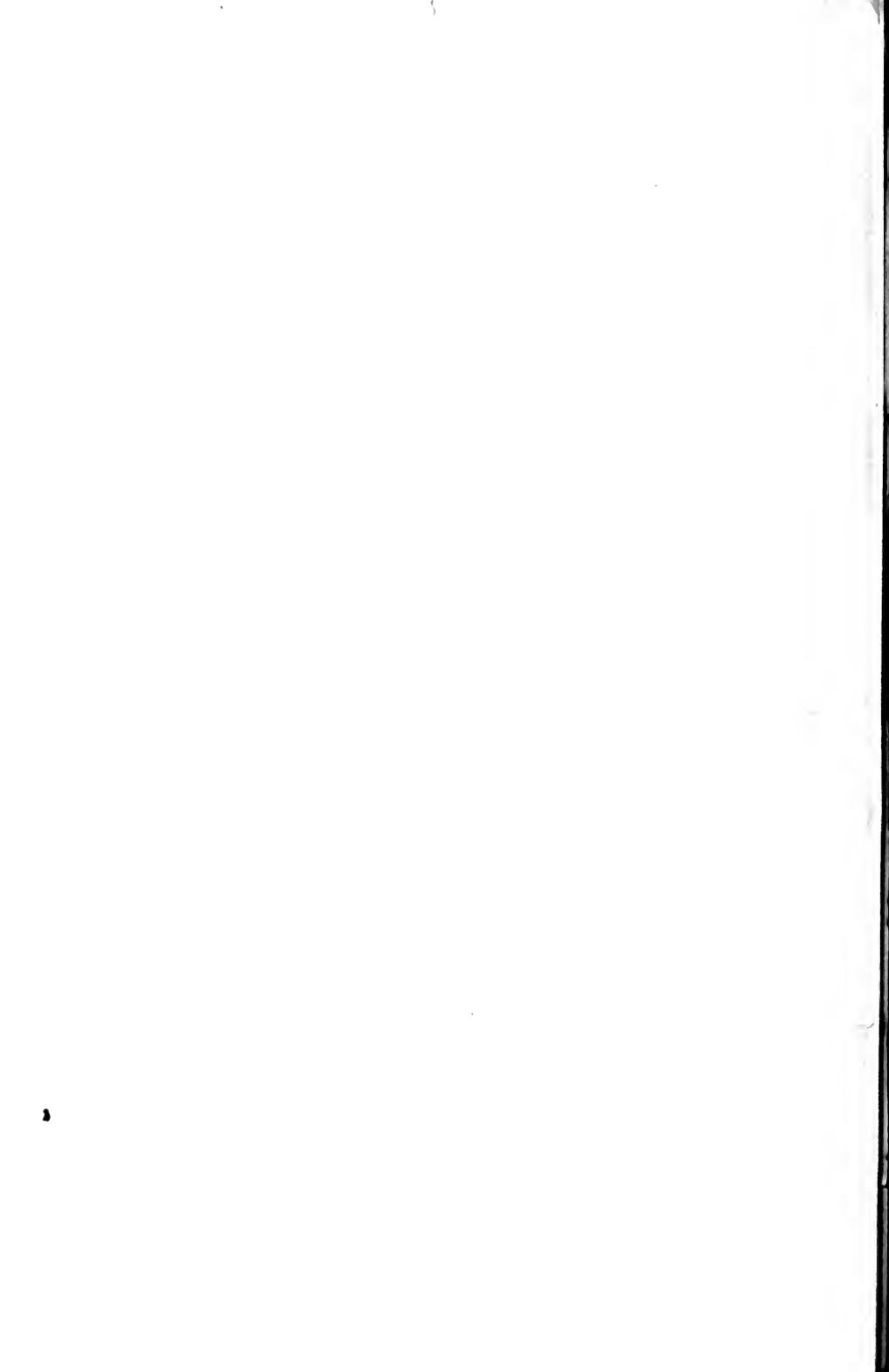
¶ O swettyst Ihesu, of þi mercy haue mynde þat my life may be lyght, with vertw fulfyld, my stronge enmy þat I ouercum gyf me heyl, on þis wise I pray þe þat I be not⁶ lost with þe chylde of dampnacion. ¶ Sen my saule truly with holy lufe was ensensyd, in longynge I am set of seyng þi maieste. / þerfore þe berar of pouerte made, erthly dignite I despysē & of no worschyp I care, my ioy truly is frenschyp. Qwhen I began to lufe, þi luf my hart toke & suffyrd me no-þinge desire bot lufe; & þen þou, god, in swete lyght⁷ my sawle mayd byrne, þerfore in þe & be þe I may dy & heuynes none feyH. DelectabyH heet⁸ also is in lufyng hart, þat has denoryd heuy greyf in fyre of byrnyng lufe, here-of is gifyn swetnes, musyk goand principally betwix, þe saule softynand þer þou, my god & my comforth, þi tempyH has ordand.

¶ þat Ioy certan is fuH delicius to qwhilk⁹ I ȝerne, & no man more couetus in slike desyre may be. Qwarfore my lufly saule in-to þe kynge of hee empyre als wer þe spouse arayand þus says: ¶ Lufe haldis my hart with bandis vnlousyd & in slike gouernance it settis & so gretely byndis with meruelus maistry þat to dy rather þen lyfe itt plesys to þinkt. þis flour certan may not end, so is my freynd¹⁰ byrnand¹¹ in lufe & his ioy deede syngis & melody. ¶ In the begynnynge truly of my conuersioñ & syngulere purpoys I þeghit I wald¹² be lyke þe lityH hyrde þat for lufe of þe leman longis, bot in longynge it is gladyn¹³ qwhen he eunys þat it lufis, Also it longis, bot in swetnes & heet.¹⁴ It is sayd¹⁵ þe nyghtgale to songe & melody aH nyght is gyfyn, þat sche may pleis hym to qwhome sche is Ioynyd. ¶ How mykiH more with grettyst swetnes to criste, my Ihesu, I suld¹⁶ sygne, þat is spouse of my saule, be aH þis present lyfe þat¹⁷ is nyght in

¹ & letando canit, canendo & languet sed in dulcedine & ardore.

now sett. / Wor speke iþ yficer. Wharefor
pame self be sabys. as ther w^t sibernes
par traxte. als for onely chasite the
whilc par here wt oute all sayntes par
wene par pas all of. bot willbyd^r y^r
par suppose. / all in myn. When come.
thes pe vore of frunes is next grawn
oute. / lus treuly as it is wreyten no
ymge is wares pen mone to lufe for
Whyle re lufe of temporall ymge ye
hart of any man occupied. no denio.
q^r plaignely foffre hym haue. lufe
treuly of god. / or yis warld. wel in
one saule may be to gysur. bot whos
lufe is strengar. ye top oute pittis. y^r
oppynly pus may be knaken. who is
yis warld^r lufar. and who is god?
crift filoller. Certaunly als Crist lufans
behavys pame self agayns yis warld.
& ye flesh. So luffaro of yis warld
behavys pame self agayns god & y^r
aden saule. / par wt treuly pat ey
chosyn eyre. / dreyker. bot en to god
wt all y^r mynde par take entent. in all
thi ynges not lust bot nede only par
fike of erly ynges. / speke wt anglyo
& noȝt bot passugly nor in pame ma
lans no taryng. / pen in mynde wt wt
god par ar. / And ye remenant of tym
par zelde to god. hys. noȝt standynge
in ydilnes. nor to ylano no wondryo
eymyng. y^r is y^r to dyn of reproves
bot rather honesth pame self behaue
ymge. y^r to god longe. aldyre to spes
or do. or ymb. par ies noȝt. Repyd^r
treuly all day agayns god willy beha
ys pame self. god. Werde treuly par
here wt hardnes. par may wt outen
affection of god par ymb wt outen
swetnes. ye lyek par entye & fyllis y^r

Wallyo. par knok y^r beestis & rydinge
zeldys. bot plaignely bot fensys. for whi
par cum to pe egden of men. no ymg to
to pe eyre of god treuly when par i body
ar in pe lyek. In mynde distract par ar
to warldy gude. y^r Whyle par haue or el
desyre to haue. Whare fore par haue for
god is fare. / par ett & scrup not to pare
nede bot to pare lust. for bot in lyperus
fode fynde par sans & swetnes. thay
gif more ou brede to pe pore clthyng
pauntyre to pe col. bot whilc pare alius
is done in dedely frume or for baryngday
or sekerly of ynges ontreuly godyn.
no mawil if par plese uȝt one gwyn
lyer. bot onto vengeance punche oder
juge. / Dedharefore als chosyn whilc
par to pe warld. or pe flesh take here
to god allway y^r mynde haue besily
So repyd^r Whyle par seme to god &
hys. besily to pe warld. & to po ynges
y^r to pe warld. & flesh ptenes i behynes
of hert gretely ar taunght. / als als
chosyn god noȝt displeso. When par y^r
nede relese. So repyd^r. god noȝt plese
in gude desys par ar seno doo. for y^r
gude desys full fess wt many ill des
ar mengys. / Cetha fence also has many
ye whilc we tolle bi gude. he has for
soth alius giffaro. Chast & meke. y^r is
to oȝt synaro callous pame self. wt
haper des. & penance penylid. / And
Wenyng treuly of helle is hys oft tymes
dedely wonde. / pe fence also haue
not fess hasty to lyek & besily to prech
bot sondes all pame hym wantes
in charite y^r ar warmed. and to all
vanite flasse allway ar gresy. / also
gretely gresy. also deo on elis boke
done wt full grete febilites. Wherfor





rae we of a pipe hote deuotion sal
 gif songe ; amelie melody my sal
 to pe hyst sal zelde wt in forth decess
 and of pe mouth offred in p' autre
 of gryt loifysnge so yat my saule all
 may be greedy to lufe ; nei fayl with
 heynnes or slawth feo pe desyre it tol
 holnesse sothly of mynde resynes of
 wylf heet of wey desire ; tenuysnge
 to god be contynuance of poght p' ar
 in holy saules suffreys paine not dede
 to hymne . Thus if ya be feyslere or ig
 norans hymne onone wt p' peyne you
 ar eayfis to ten penaunce noi longe
 in hymne ya sal byde pos it warlike
 pat pa dred to . Venyal for sooth p' ya
 do in fyre of lufe ya wast . o le pat
 any wt slake negligens be cast down
 pat ya weyn it be no hymne i p' you
 treffers a charite is not poght to putt
 a way alle pe payn weyn q'ele ya ha
 no tribulacion . q'whee wt p' hymne sul
 be puegys . In conyngs certayn of sil
 pe lufar hart is byrys . hattare p' fyre
 is p' muelus heet . pe q'whele p' my
 swetlyest gladyngs & feo pe heet off
 hymne tempys & stasys . **G**ude ihu grif me ergonyz & heuenly songe
 of amelie p' in p' myght be caust
 byz & p' wortly besily syng ; p' you
 gaf to me not knawlyt & vncouyng
 nos grif agayn to me expte & abyng
 ches me in myeth of p' heuenly lufe
 p' I fayre be fime in my last ens , & wt
 ioyfull songe in to my saule lighte
 Chaw me swete christinge in p' g
 yuse Wyll p' my defautis here be
 pomystys & cleysys in p' wye p' p'
 has knadden in p' my agayns hz
 deawlyng to ye not as you cheyfis
 in p' wret floryshys of mo wortly

to q'whele tempys p'ste pou grif
 & euales payno keppys . Warldy lufare
 sothly Wordis or dries of othe songe
 may knaw . for pe Wordis pat reds
 bot not a twyng ; swetnes of songe
 you may not leee . O gude ihu my
 hart you haue bin i poght of p' nature
 & now i can not bot syng it p' fore
 hane myc on me malkins p'ste p'
 p' hys ordans . **T**en a besy lufar
 is cauysd in to godly songe of in
 yude , it is impossibyl any slake so
 uenes of pe Feyuse to be . or slake hete
 of any creature . ne slake songe of war
 lish . **G**odwill if i abyde I sal be safe
 enly it behoues p' finale
 hymnes we be not glas to
 do p' will geete hymnes p'
 fitely estal he tenly p' knawlyngs
 & wilfully fallis into pe left manu
 his to greet oft tymes sal fall . **T**hat
 long tenly to lufe to desyre i to greete
 wrechidnes eas to fall pen ons hym
 & do yunge it is nescust libyng ex
 ches frenght or fayenes to seft bot
 storue it is to hym p' in pe sonne of
 pe kyng eulastynge sal be made knyt
 wt p'ste beede of menibys & cleve
 nos of colo . q'whee nowder sal be to
 mykyll ne to litly i p' heuenly hale
 q'whee he sal sayys to ye he empesolle
 i warld of warld . **V**men

Expli cat lib de Jucardio & Englis Ria
 Hampole herewite translati . engleum
 itaniam duc margarete Hessingtoni redit
 p' frs. Ric. Hysp. sac. thes. barch. tunc
 priore lyncoln erato car. **S**ermo em.
 q' cxxi reg. 17th festo translati omni s' maria
 ep' p' my nonas iuli p' dñm fecit Ricard
 misra scriptu & corregitu : ~ ~ ~ ~ ~

regarde of clerenes to cum, to longe, longyngly in lufe dee, deyngly
 I sal wax stronge & in heet I sal be norischyd, & ioy I sal & Ioy-
 and likynges of lufe syngē with myrth, & as wer of a pype hote [Fol.
 4 deuocion̄ sal gif songe & aungelis melody my sa[u]l to þe hyest sal
 ȝelde with-iuforth dressyd, And of þe mouth offyrd in the awtyr of
 godis loifynge, so þat my saule aȝ-way be gredy to lufe & neuer
 8 of mynde, redynes of wyȝt, heet of verray desire, & turnyngē to god
 be contynuance of þoght, þat ar in holy saules, suffyrs þame not
 dedly to synne, And if þa be freylnes or ignorans synne, onone True lovers,
 12 sal byde, þof it wor likynḡ þat þa drw to. / Venyal forsoith þat þa
 do, in fyre of lufe þa waste, o les þat any with slike negligens be
 cast down þat þai weyn it be no synne in þat þai trespass, & charite is
 not Inogh̄ to putt away aȝ þe payn worþi or els þa ha no tribulacion
 16 qwher-with þer synne suld be purgyd. In comynḡ certan of luf þe
 lufar hart is byrnyd ; hattar þen fire is þis meruellus heet, þe qwhilk
 þe mynd swetelyest gladyns & fro þe heet off synnes temperis &
 schadois. ¶ Gude ihesu, gyf me orgonly & heuenly songe of
 20 aungels, þat in þat I myght be rauischyd & þi worschip besily
 synge ; þat þou gif to me not knawyt & vnconyng, now gif agayn
 to me experte & askyng. Chiris me in myrth of þi heuenly lufe,
 þat I firy be fune in my last enȝ, & with ioyfuȝ songe in-to my
 24 saule lighte, schew me swete chirischinge in þi gude wyȝ, þat my
 defautis here be ponyschyd & clensyd in þat wys þat þou has
 knawen in þi mercy agayns hym drawynge to þe, not as þou
 chirysschis in þi wreth, florischars of þis warld, to qwhome temporaȝ
 28 prosperite þou gyfs & endles payns kepys. Wardly lufars sothely
 wordis or ditis of owr songe may knaw,¹ for þe wordis þai rede, bot My heart
 not & toyne & swetnes of songe þai may not lere. O gude Ihesu,
 my hart þou has bun in þoght of þi name, & now I can not bot Thou hast
 32 syngē it ; þefore haue mercy on me, makand parfyte þat þou has
 ordand. ¶ þi tru & besy lufar is rauischid in-to gostly songe of
 mynde, þat it is impossibyȝ any slike swetnes of þe feynde to be,
 or slyke hete of any creature, ne slike songe of mans wytt, in qwhilk
 36 if I abyde I sal be safe.

Truly it behoues þat smale synnes we be not glad to do þat wiȝ
 grete synnes parfitely eschw. He truly þat knawyngly &
 wilfully fallis in-to þe lest, vnausydg to gretter oft-tymes sal faȝ.

who sin in
ignorance,
are quickly
raised to
penitence.

Cherish me
in the joy of
Thy heavenly
love.

My heart
Thou hast
bound in the
thought of
Thy name.

¹ non autem cantica nostrorum carminuna.

¶ Itt longis truly to lufe to desyre in-to grete wreichidnes rāþer to
 faþ þen ons syn. Noþinge it is nedefull, likyng, ryches, strenght
 or fayrnes to seyk, bot' scorne it is to hym þat in þe dome of þe
 kynge everlastynge sal be made kniȝt with parfite bewte of membyrs 4
 & clerenes of colour; qwher nowder sal be to mykyl ne to lityll in
 þe heuenly haþ qwher he sal saryf to þe emprowr in warld of warldis,
 Amen.

End of Ham-
 pole's *Incen-*
dium Amoris,
 englished for
 Margaret
 Heslington,
 by Rich.
 Misyn, Ba.
 Theol. Prior
 of Lincoln,
 and Carmel-
 ite, A.D. 1485,
 and written
 by him.

Explicit liber de Incendio Amoris, Ricardi Hampole heremite, trans- 8
tatus in Anglicum instancijs domine Margarete Heslyngton,
recluse, per fratrem Ricardum Misyn, sacre theologie bache-
laureum, tunc Priorem Lynchouensem, ordinis carmelitarum,
Anno domini M°.CCCCxxv^{to}. in festo translacionis sancti 12
Martini Episcopi, quod est iiiij nonas Iulij, per dictum fratrem
Ricardum Misyn scriptum & correctum.

II. The Mending of Life, or The Rule of Living.

ENGLISHED FROM HAMPOLE'S "DE EMENDACIONE VITAE"

4 By RICHARD MISYN IN 1434.

[MS. in Univ. Coll., Oxford.]

His boke is of mendynge of lyfe, or ellis of þe rewle
 8 of lyfynge, destinct in-to xij chapiters: The fyrist,
 of conuersyon or holy turnyng. þe secunde, of
 þe despisyng of þis warlde. þe þirde, of pouerte.
 þe fowrte, of þe settynge of mans lyfe. þe fyft,
 12 of tribulacioun. þe sext, of paciens. þe sevynt,
 of prayer. þe aght, of meditacioun. þe ix, of
 redynge. þe x of clevenes of mynde. þe xj, of
 þe lufe of god. þe xij, of godis contemplacioun.
 Of þis, als god wil graunt, we sall e pursw.

16 ffirſt, of conuersion. [Cap. I.]

Tary þou not to oure lorde to be turnyd, ne put it not fro day
 to day: for oft-tymes cruelte of deed rauischis, & ^{Delay not in turning to God.}
 þame þat irkis now to be turnyd, bittyrnes of payns sodanly de-
 20 voris. ¶ Of vs may not be nowmbyrd, how many wardly, wykkyd
 presumpsyone has begilyd. / ¶ Grete synne truly it is, in godis
 mercy to trest, and fro syn not sees, trowyng godis mercy be so
 mikyH, þat to synnars, rightwes payn he wiH not gyff. ¶ 'Wirk'
 24 þe þerfore qwhils it is day: þe nyght truly cumys in qwhilk no
 man may wyrkt. Lyght or day, þis lyfe he cals, in qwhilk we aw
 neuer of gude wirkynge cees, knawand þat deed to vs is sykky, þe
 28 membyrs ar bun, wittis ar put by, And any helefuuH þingis now may

Death is cer-
tain, its hour
uncertain.

we not^t wyrkt, bot^t after owr warkis, Ioy or turmentry we sal resayfe.

Our life is but
as a point.

¶ In a poyn^t we lyfe, za les þen a poyn^t, for [if] aH our lyfe to lyfe euerlastyng^e we wal^t likkyn, noȝt it^t is. ¶ þerfore oure lyfe how waste we in lufe of vanite not^t with-out greuuas dampnaeyone, & aH 4 day negligent^t, with-out forþinkynge, ydiH we stand^t! ¶ Lorde,

þerfore turne vs & we saH be turnyd; heyl vs & we saH be helyd.

Many are not
healed, but
rot and fester.

¶ Many truly ar not^t helyd, bot rotis & þer wondys festyr, for to-day to god^t turnyd to-morne fro hym, [þai ar turnand], to-day doand^t 8 penance, to-morne, to þer iH turnand^t. [Of slike it is seid]: we haue curyd babilon & it is not helyd, for to criste it is not truly turnyd. ¶ Qwhat is turnyng^t to god bot fro þe warld^t turnyng^t, &

Turning to
God is turning
from the
world, sin,
the devil, and
the flesh.

fro synne, fro þe feynde & fro þe flesch^t? ¶ Qwhat is turnyng^t fro 12 god bot turnyng^e fro guyde vnchawngabyH to guyde chawngabyH, to likynge bewte of creature, to þe feyndis warkis, to lust^t of þe flesche & þe warld^t? not^t with goynge of feytt to goyd we ar turnyd, bot with chawngis of our desyrs & maners. ¶ Turnyng^t 16 also to goyd is doyne, þe scharpnes of owr myndys qwhils we in-to hym drees, his counsayH & his commamentys euermore we þinkis þat^t of vs þa be fulfillyd, & qwher-euer we be, sytt we stand^t we, dreyd^t of god fro our hartis passis nott. ¶ Of dreyd I speyk nott 20 þat has payn, bot^t of þat þat is in charite, with qwhilk^t we gif reuerence to þe presence of so grete a maieste, & all-way we dreyd in any lityH þinge þat^t we offend^t not. þus soethly disposyd, fro þe warld^t to god truly [we] ar turnyd [& fro þe warld turned]. ¶ ffro 24

[Fol.
XLV. b.]

It is a putting
back of all
lusts and
bitterness of
this world.

þe warld^t to be turned is not ellis bot aH lustis to put bak, & bitterness of þis warld^t, for god gladly suffyr, aH idyH occupacions to forgett^t & warldly erandis, in so mikyH þat owr saule holy to god turnyd, to aH þingis in þe warld to be lofyd or soyght pithily it 28 dyis. ¶ To heuenly desyres þerfore gyvyn ha gode euermore before þer eyne as hym vnwerilie euer þai suld behalde, als beris witnes þe holy prophett wher he sayd: *Prouidebam dominum in conspectu meo semper*, þat is to say: ‘In my syght euermore owr lorde I before 32 sawe,’ not onely þe space of a nowre, as do þai þat aH erthely fayre or lully be-fore þe eyne of þer hartis settis, þe qwhilk þa behalde^t, In whilk þame likis & to rest be lufe desyris. And eft þe prophet says: *Oruli mei semper ad dominum, quoniam ipse euell-* 36 *et de laqueo pedes meos*, / þat^t is: ‘Myn eyn euermore ar to owr lorde, for he fro þe snare my feyt saH delyner.’ // Be þis is schewyd þat bot if owr inward eyn to crist vnwerilie be raisyd, þe snaris of temptatione we may not seape. And þat owre eyn of hart be not 40

Except our
inward eyes
be unwearily
raised to
Christ we can
not escape the
snares of
temptation.

fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abundance of Riches, flaterynge of wymmen, ffayrnes or¹ bewte of ȝouthe : þis is þe threfold rope þat vnnethis may be brokyn, & ȝit it bus be
 4 brokynne & despisyd, þat criste may be louyd. He truly þat desires
 criste truly to lufe, not onely with-oute heuynes bot with a Ioy
 vn-mesurde he kestis bak aH þinge þat hym may lett, ¶ And in þis
 case nowdyr fader ne modyr ne hym-self he sparis, no mans chere
 8 he takis, violence he doys to aH his lettars, & aH ostakyls he byrstis
 to-gidyr ; qwhat-euer he may do, hym þink it lityH god for to lufe. /
 ffro vices he flees als man braynles, & to wardly solace he lokis nott,
 bot certanly in god holy dressyd nerhand his sensualite he has
 12 forgettn. // ¶ A H inward he is geddyrd, aH in criste he is lyfte ;
 so þat qwhen men se he als semys heuy, wondirfully he is glad.
 Bot many þer ar þat say to god þai wiH turn, bot ȝitt þai say þai
 may not, for by þis occupacions or odyr þai ar haldyn bak ; qwhos
 16 cold mynd heviyngly we reprefe. ffor with-owten doute, and þai
 wer tochyd with þe lest spark of cristis lufe, onone with aH besynes
 þai suld seyk qwhilkis way to godis seruis þai myght cum, and in
 sekyng þai suld not sees to þa had fun. ¶ Excusacion oft-tymes
 20 þa feyn, qwhilk rather accusis þame more. / Riches forsoith many
 with-drawes, flaterynge of wymen begilys, & þa þat long ha doyne
 weH, sum-tyme be þaim in þe warste dyke ar drownyd. For fayrnies
 soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chirischyd,
 24 and chosyn is kest down, & wars he is made after turnyng or
 conuersioñ þen he was before. þen his name is blekyd, and he þat
 before was worþi, of aH men now is despisyd & of aH hatyd. Once worthy,
 28 [he] chastisyd with meruelus scharpnes and afterward skrithyn in-
 to synne with his seruandis wyfe for hir to his deed myght not be
 partyd. In his diynge truly þai sayd, prestis þat to hym come he
 waryd & sacramentis refusyd to resayffe. Newly turnyd þerfore
 32 aw forto fle occasyon of synnyng, worde, deyd & sight to iH stir-
 ryng with wyHe a-woyd. þe more vnlawfuH a þing is, þe more it
 is to be forsakyn. þe feynde also strongly vp-braيدys agayns þame
 qwhilk he seis fro hym turnyd & to god turnyd, & cessis not
 36 fleschly & wardly desyr to kyndyH. ¶ Lustis before doyne to
 mynde he bryngis desolacioñ of þe contrit,² & vnprofetabyH desires

He who would love Christ truly casts aside all hindrances.

Many who would turn to God make excuses.

XLVI. a.]
Many are held back by riches and flattery of women.

Once worthy, now despised.

The converted should avoid every occasion of sinning.

¹ or altered from off by the writer.

² et innumerabilia fantasmata cogitationum vanarum & affectionum inutilium.

The penitent
must act
manfully, and
take armoūr
against the
devil.

fame-self^t meunys þat before wer slokynd^t. ¶ Emonge þis þe penitent manly hym-self bus vse & gostely armore take, þe deuy^H & aH his suggestions gaynstand^t & fleschly desires sleek¹ & euer desire to godis lufe; þe warldis despisyng^t fro hym go not, of þe qwhilk^t now we 4 saH speyk.

Of þe warldis despisyng^t. [Cap. II.]

His warlde to despysē is aH temporaH þingis & passand, with-
outen þer lufe þis lyffe to passe. / In þis no-þinge bot^t god to 8
seyk^t, of aH vaynglory & solas not to charge, vnnethis þi nescessaris takand, & if þai sum tyme wante gudely bere it. þis is despisyng^t
of þis warld. Haue þis in mynde if þou wylt not be slain. þus þe warld is despisyd & not lufd^t. AH sothely þat we lufe we worschip; 12
fowle it is also dyrt to worschyp, And þat is erthly þinge to lufe. /
þerfore þis riche chynchis in fowlest filthis & stynke byndis þam-
self þraH, & Ioy^t to be cald^t lordis of men, [þof þai be þrall to
viciis]. If a man be lorde of men, not of kynde þat is bot of 16
fortune; þat man to visse is sogett, is off fraward^t wiH. Put away
þerfore þi wickyd wiH, & fro þe fend þou saH be fre & fro syn
made þe seruandis of rightwisnes, þat techis þe erthly þingis not
lufe. ¶ Couetys of the warld & godis lufe truly ar contrary and in 20
one saule to-gidyr restys not; þe place is so straytte þe tone fallis
oute. ¶ þe more sothely þou kestis oute couetis, godis lufe more
þou tastis. þe more couetys, þe lesse charite. ¶ O wrechyd sawle,
qwhat sekys þou in þis warld qwhere þou seys aH þingis deseuary^H 24
& passand^t? þai sonnest begylis þe þat moste flatyrs þe. Qwhy
bisys þou for dedely þingis? qwhy ȝernis þou with grete desire
þingis þat saH perys? Seys þou not sonnar thai perys þen þai ar
gettyn? ¶ Bot I wote qwhere þou dweH, qwher satanas seet is, 28
þat þi eyn has blyndyd & be his falsed þe scorned, so þat þou sulde
desire fleand þingis & lufe hatefull þingis and despysē abidynge
þingis & to vanischyne þingis drawes. & so þow settis þi-self on
a fawte grounde & qwhen þou wenys to stand in fyre þou fallis. 32
¶ Dwellars in temporaH plente, be fyve þinges þat þa lufe ar
begilyd^t: be riches, be dignite, be wyH, be power, & be worschip. /
þies byndis þame in synnes, in defautys strenys; with þis lustis þa
ar ouercomen & neuyr ar lowsyd bot be deed—bot þer lowsynge is

Take heed to
despise the
world.

Put away
thy wicked
will, be free
from sin, a
servant of
righteous-
ness.

[Fol.
XLVI. b.]
Here all
things are
deceiving and
transient.

Dwellers in
plenty here
are beguiled
by riches, &c.

¹ Some words have been written here in a later hand above the line, for insertion, but have been erased.

to late, qwhen þer is no more but endeles Payne. þis lettis þame
 þe warld to despise, fro godis lufe, fro knawlegis of þame-self, & fro
 þe desire of þe heuenly kyngedom. ¶ No man may be sauyd, þe
 4 warld with all þat is þerin bot if he cees to lufe. ¶ Sees þerfore
 qwhils heet is in þe body & ȝit faire age of ȝouth abidys. Qwhat
 þinges sah lyke hym þat hym-self disposys criste to lufe? ȝouth He must
 he sah despise, his strenght to god he sah keep, riches he countis
 8 for noght; þat fayrnes of þis vanite is gras desayuabyl he sah take
 heed. / Qwarto sah I ryinne be on & on? All þingis parfitely he
 sah despise þat in þis warld as schadow passys. ¶ O fleschly What is there
 lufar, in þe flesch what fyndis þou qwhar-for in it þou so delytis? in flesh worth
 loving?

12 ¶ þe forme or schappe þe plesys, or has þou now þi Ioy in a skynne,
 qwhat is hyd vndyr þe skynne qwhy takes þou not heyd? Or Is not fleshly
 knaws þou not þat fleschly fayrnes¹ is coueryng of fylth, and covering but a
 dreggis of corrupcion, & oft cause of dampnacion? ¶ Enogh þer-
 16 fore be it to þe all oþer despisyd god to lufe, god to love, with god
 to be, In god to Ioy, fro hym not to part, bot to hym with desyre
 vnsloknyd to drawe. ¶ To despise þe warld þe selfe compellis, þat
 is so ful of wretchednes, In qwhilk is males abydand, persecucion
 20 destruand, bolnand wreth & fretynge luste, fals blamynge of synnes,
 bitternes of sclaundyr; qwher all þinges ar confuse with-owtyn ordyr,
 qwher nowþer rightwisnes is lovyd ne trewth apreuyd, qwher
 24 faythefulnes is vnfaithful, & frenschip crueful, þat standis in pros-
 perite & failis in aduersite. ¶ Odyr þingis ȝit þer ar þat vs suld
 meue to þe warldis despisyng: chawngynge of tyme, schortnes of
 þis lyfe, sikyr deed, vnsikyr chawnee of deed, stabilnes of euer-
 lastyngnes, vanite of þingis present, trewth of Loys to cum. Cchese
 28 what þou wyll; þe warld if þou lufe, with it þou sah perysch; If Choose what
 þou luf criste, with hym þou sal rene. you will—
 the world and
 death, or
 Christ and
 glory.

Of pouerte. [Cap. III.]

If þou will be parfite, go self all þat þou has & gif it to pore, & [Fol.
 32 cum & fylo [me], criste. In forsakynge of warldly þinges & in XLVII. a.]
 filoyng of cristly þinges he schewis þer is perfeccion. / Forsoythe Sell what
 all felois not criste þat þer gudys has forsakyn, for many ar wars give to the
 after forsakynge of þars þen þa before wer. þen certain þa sarif to poor, and
 36 bakbitynge, & gude fame of þer neghburs þa drede not to withdraw; In envy þen þa bolne, In males þa gnayste, þam self þa seet follow Me.
 they become malicious,

¹ The writer was going to put fairness, but altered it.

before aH oþer, þer state þa praise, al odyr owdyr þa disprays or dampnis. How trowes þou þat¹ þe feynd slike has begilyd, þat nowþer has þe warld ne gode; qwhom be dyners wyllis to endles tourmentry he ledys. ¶ þou þat vndirstandis þat I ha sayd, take þi 4 pouerte a-noþer way. Qwhen þat he says go & seH, he markis chawngynge of þi desire [&] of þi þoght, als þus: he þat was proude, now be lawly, þat was wrathfuH now be meyk^t, he þat was envius now be charitesuH, be-fore couetus now large & discrete. 8 And if he wer vnclene, not only fro aH iH bot fro aH liklynnes of yH now abstene. ¶ And if he before be meet^t or drynke dyd exces, now be fastynge lat hym amend^t. He sothely þat lufy^t þe warlde to miyk^H, now aH-to-gidyr to cristis lufe gedyr hym-self, aH 12 þe sparplyngis of his hart^t fest he in on desyre of þingis euerlastyng^t. & so no meruayH to hym saH wylfuH pouert^t be frutefuH, & þe noy þat he for god suffyrs, a gloriouS crown. *Beati pauperes spiritu, quoniam ipsorum est regnum celorum,* // þat is to 16 say: ‘blissyd be þai þat ar poyr in spirytt, for þers is þe kyngdome of heuen.’ Qwhat is pouert^t of spirit bot^t mekenes of mynde, be þe qwhilk a mane knawes his awen infirmite? Seand þat he to parfyte

but should
be lowly,
charitable,

temperate.

Blessed are
the poor in
spirit.

Steadfastness
is, by the
grace of God, stabilnes maye not cum bot be þe grace of god, aH þinge þat hym 20

myght^t lett^t fro þat grace, he forsakis & onely in ioy of his makar he settis his desire. ¶ And als of o rote spryngis many braunches, so of wylfuH pouert^t on þis wyse takyn procedis vertues & meruilnes vntrowed^t. Not as sum þat chawnges þer cloþes & not þer sawlis, 24 ryches sothely it^t semys þa forsake & vicis innownberabiH þai cees not to gedyr. / Qwhat is wars þen a poyr man proued^t, qwhat more cursed þen a envyus beggar? / If þou truly aH þinge for god forsake, see more qwhat^t þou despisis þen þou forsakes. ¶ Tak 28

‘Learn of me,
for I am meek
and lowly.’ heed^t bisily how þou felois cryste in maners. *Discite inquit a me quia mitis sum & humiliis corde:* ‘Lerne of me, he says, for I am meyk^t & lawe of hart.’ he says not ‘lerne of me for I am pore,’

Poverty alone
is but wret-
chedness, but
to be praised
as an instru-
ment of
virtue.
[Fol.
XLVII. b.] pouert truly be þe self is no vertew bot raþer wretchednes, ne for þe 32 self praysed bot for it is þe instrument of vertew & helps blissydnes to geet^t & makis many eschew many occasyons of synnyng; & þerfore it is to bee prasyd & desiryd. ¶ A man [it] lettis to be worschipy^t þof aH he be virtuous, bot raþer despisyd it makes hym, 36 to be ouerled & cast oute emonge lufars of þe warld; aH qwhilk^t to

So Christ was
poor for an
example. suffyr for criste is hely medefuH. þerfore criste to owr exsaumpyH a poyr lyfe in þis way leed, for he knew þame þat bolne in riches &

¹ MS. þe

likyng of þe hard hevyn to entyr. ¶ þerfore, þat men more gredily pouert^t suld^t desire, to þame þat aH þinge for hym forsakes hy worship he has behest, & Iustisly power, sayand, *Vos qui reli-*

4 quistis omnia & secuti estis me, sedebitis super sedes duodecim, iudicantes duodecim tribus israel, þat is to say: ‘þe þat aH þinge has forsakyn & feloyd me, sal syt^t on xij setis, demand þe xij tribis of israel.’ ¶ þai sothely þat^t has wilfuH power & wantis meeknes 8 & lawlynes þat eriste techis, ar more wrechyd þen þai þat has plente of aH riches, nor in þe day of dome þai saH not take þe place of þe apostils worþines, bot þai saH be cled^t with þe dowblett^t of confusioH, þat^t is dampnacyon of body & saul. ¶ þai sothely þat in

12 mekenes & lawlynes schynys, þof þai haue mikeH ryches, on þe right hand ȝit of eriste qwhen he demys þai saH be sett. ¶ Sum Even the rich, if meek and lowly, shall sit at Christ's right hand.

men sothely say: ‘aH we may [not] leefe, we ar seek, our necessarys behouys vs kepe, þat we may lyfe, & þat is leefuH?’ Bot þai ar þe

16 les worth for angwyssse, pouert^t and nedynes for god þai dar not suffyr. ¶ ȝit to þe heght^t of vertew þai may cum be grace of god & þam-self lyft to contemplaciounе of heuenly þingis, if þa forsake seculer occupacions & erandis, & rise vnwerly to þinke & pray, And

20 þe gudys þat þai haue not with ful lufe to halde, bot þain havynge to forsake. ¶ Take heed also, more to seek [þan] Inogh it is fowle couetys, þi necessaris to kepe it^t is freilte, bot to forsake aH þinge is parfitnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of

24 smale þingis þat þai haue þa enpryd not nor presumys, so þat to þe ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now feilos.

They may come to the height of virtue by God's grace.

Seek not more than enough; to forsake all things is perfection.

Of þe settynge of mans lyfe. [Cap. IV.]

28 þat man to þe worship of god & his awen profett^t and profet of his neghbur rightwisly be dressyd, fflowr þingis ar to be sayde:

ffyrst, what it is þat filis man. And it ar iij synnes or iij kyndis of syn, þat is to say, of þoght, of mouth, of wark^t. ¶ In þoght

32 synnes man, qwhen he þinkis ought agayn god, if he his hart^t occupy not with lufe & louynge of god, bot suffyrs it with dyuers þoghtis¹ What defiles man? sins of thought, word, and deed;

& þe warlde to go voyde. In mouth he synnes qwhen he lys, lying,

qwhen he forswers,² qwhen he weris, qwhen he bakbitis, qwhen he perjury,

36 defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyH foul speech, bryngis forth. ¶ In deyd he synnes many wyse: be lichery, syn- lechery,

¹ si illud diversis cogitationibus abstrahi & in mundum vagari permittat.

² forsakes is struck out by the writer before forswers.

fully towchinge, kissynge, wilfully hym-self filynge, / or procuryng
or sustenyng occasyons with-outyne grete cause be qwhilk^t he
trows he myght be filyd; in robbynge, stelynge, begilynge, smyt-
ynge and odyr. ¶ þe secund, qwhilk þa ar þat elensys man? And 4
ijj þa ar agayn ijj before sayd, / þat is to say: contricion of þoght
& pullynge owt of desyrs þat longe not to lovyng or worschip of
god. ¶ Confessyon of mowth, þat aw to be tymely, bare, & hole-
Satisfacciō of deyd, þat has ijj partis, þat is to say: fastynge, for 8
he has synd agayns hym-self; prayer, for he has synd agayns god;
Almus, for he has synd agayns his neghbur. ¶ Bit say I not he suld
do almus of odyr mens gude, bot he saſt restore, for syn is not for-
gifyn bot if it be restoryd þat is withdrawnen. ¶ þe þird, qwhilk^t 12

lively thought keþys clennes of hart; & it ar iij: qwhikk thoyth of gode, þat no
of God,

careful guard- is comone. ¶ Besy kepyng / of þi vtward wittis, þat tastyn[g] of the
senses, sauerynge, herynge & seyng vndyr þe bridyȝ of gouernans wysely 16
be strenȝȝ.¹ ¶ Thre þingis also þat ar ba savis clennes of mouth:

carefulness in Avisines of spech, mikeH speche to eschw, And lyinge to hate.
speech, &c.

¶ Also thre þingis clenes of wirkynge kepys : Mesure of mettis,
yH cumpany fleyng, & oft mynde of deed. ¶ The fowrt, qwhilk
ar þa þat chirysch vs, to conforme vs to godis wiH & þer ar iij :
ffyrst ensaumpil of creatures, þat is had be behaldynge ; ¶ godis
gudelynnes, þat is getyn be meditacion & prayer ; ¶ & myrth of þe
heuenly kyngdome, þat i[n] maner is felt be contemplacion. ¶ On

Such a man,
as a tree by a
stream, shall
be ever green
in virtue,
never dry in
sin.
 bis wyse to lyfe þ[e] man of god sete sal be as a tre þat is sett' be the
 rynyng watyrs & flowynge of gras, þat al-way sal be greyn in vertu
 & neuer dry be synne, / þat sal gyfe fruyt in tyme, þat is gude
 warkis in exaumpþ, & gude wordis² to þe worschyp of god, & þis 28
 sal not seeþ for vaynglory. He says in tyme, agayns þame þat gyfis
 ensaumpþ of fastynge in tyme of ettynge, & reuerset way also.
¶ And agayns couetus men þat gyf þer fruyte qwhen it is rotyn, or
 eHis þa gyf not to þa dy. ¶ þerfor he prayd [wisely] þat sayd : 32
¶ *Bonitatem & disciplinam & sciencium doce me, // þat is to say:*
 ‘guydlynes, disciplyn, and conyng tech me.’ qwhat is discipline bot
 settyng of maners or correctynge ? ¶ ffirst þerfor be discipline we ar
 taght rightwysnes, & of iH correctyd ; & after þat wee knew qwat we 30
 suld do & what we suld eschew. ¶ At þe last sauor we no fleschly

¹ et honesta occupatio, sit sine legendio sine aliquid de deo loquendo aut scribendo aut aliquid utile agendo.

² & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.

bot þingis euerlastyng^t, bot heuenly & godly. ¶ And qwen a man with
 aH bisines to þe wyH of hys makar hym-self has dressyd & growen ^{A man, having grown}
 in verten, & oþer parauntyr þat went before in stedfastnes of in virtue,
 4 lyuynge & desire of criste he hafe passyd, he aw¹ not þer-of to Ioy <sup>Fol.
XLVIII. b.]</sup>
 no to hym-self gif no praisyng^t, ne no trow hym-self better þen oder
 þof þai be law, bot rather hold^t hym-self foulyst & moste wreichid. <sup>should not
praise him-
self,</sup>

No man bot hym-selff^t he sal deem & aH odyr sett beffore hym-selffe ; <sup>and should
judge no man
but himself.</sup>

8 he saH desire not to be cald^t holy of men, bot worþi to be despisyd.
 Qwhen he emong^tis men comys, he suld procure to be last in noumbyr
 & leste in opinione. / ffor þe gretter þou art, more meek þi-self in aH
 þingis.² ¶ ffor godis myght is grete & of meek worschyp^t; of
 12 prowld þerfore it is despisyd, for þa þer awn Ioy sekis, not godis
 worship. ¶ If þou truly in fauer of þe pepuH³ [pridis & wor-
 ship] for fame in þi lyfe þat takis with gladnes, knaw it weel þou
 hase resaued þi meed. ¶ And if þou seme meruelus of penance &
 16 chastite, qwhils þou ioys more in mans Ioy þen aungellis, in tyme
 to cum noght^t [bot] turmentry to þe saH be. þe aw truly þi-self <sup>Despise your-
self, forsake</sup>
 parfitely despise & aH Ioy of þis warld playnly forsake, no-þinge bot^t the world.
 in þe sight of godis lufe to þinke or do, þat aH þi life inward &
 20 vtwarde þe praynsyng^t of god may cry. ¶ In meet^t & drynke be <sup>Be wise in
þow scars & wisse.</sup>

¶ Qwhils þou ettis or drynkis, mynde of þi god
 þat þe fedis fro þi mynde pass not, bot prais, blys & glorify hym in
 ilka morsel, so þat þi hart^t be more in goddis louyng^t þen in þi meet,
 24 þat þi saule fro god be not partyd be any howr. þus doand, be- <sup>Thus shalt
thou deserve</sup>
 fore criste Ihesu þou saH be worþi a crown, & þe feyndis temptacions a crown.
 þat in metis & d^rynkis men moste waytis þame begilis, þou salt^t
 eschew. ¶ Owdyr sothely be vnmanerly takyng^t of foyde fro þe
 28 heth of vertew þa down cast, or be to milkyH abstinen^s in þat
 vertew þa breekt. Many truly þer ar þat in etyng^t aHway flowe, so ^{Many always}
 þat ouer lityH or owr mekyH alway þai take, & þe forme of lyfyng^t
 þai kepe neuer, qwhyls now þis now þat þai trow be better. Vnwyss
 32 & vntaght^t, þe qwhilk^t þe swetnes of criste lufe neuer feltte, trowes
 þat vnwyse abstinence be holynes, & þai trow þai may not be of <sup>Abstinence is
not holiness,</sup>
 greet meed Anens god bott^t if þai be knawen singuler of aH men be
 scars & vnrigwys abstinen^s. Bot^t truly, abstynens be þe selff^t is not
 36 holynes, bott^t, if it be discreet, it helpis to be holy. ¶ If it be indis- <sup>except it be
discreet.</sup>

¹ MS. an² & tune coram deo invenies graciam sc. exultantis, quia non carnalia & terrena, sed celestia & divina.³ Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe. eum gaudio sumis.

crete, it lettis to be holy, sfor so it distroys disciplyne with-out qwom vertues ar turnyd to wisse. ¶ If a man wiſt take syngulere abstynence, sight of men & þer prayssyng he aw to eschw, þat he be not proud fro noȝht & so lois aȝt. ¶ Men truly weyn þai be holiest 4 þat þa see most abstinent, qwhen in trewth oft-tymes þai ar þe warste. He certan þat truly has tastyd swetnes of endles lufe, neuer [in] abstynence he sal deme to pass any man, bot þe lawer a-nens hym-self he saȝt be supposyd in als mikyȝ as a-nens men he is 8 haldyn meruelus in abstinence. þe best is & to god plesand, as I suppos, to conforme þe in mete & drynke for þe tyme & þe plase & honeste to þame with qwhome þou art, so þat þou seme not to wilfuȝ nor fenar of religion. ¶ Knaw it truly with- 12 oute dowt, if one or two thynke weȝt, ȝit odyr an ypcrite or a fenyd man wiſt eaȝt hym. ¶ Bot sum þer ar couetus of vaynglory þat on no wise wiſt be haldyn comon men, for owþer so lityȝ þai eett þat alway spech of men to þame þa draw, or oþer maner of 16 metis þa procure to be seyn diuers fro oþer—qwhos madnes and obstinacioȝ be far fro me. Truly holsum counsel is þat þai þat lityȝ faste, prefer þame of grettar abstinence, & sen þai mai not do so grete abstinence, in mynde be sory; And þai þat ar of grete 20 abstinens, suld trow odyr hear in verteu, qwhos verteu in qwhilk þai passe to men is hyȝt, Qwhils þer verteu, þat is to say abstinence, of many is praysid; bot if it be dyght with meekenes & charite, be for criste it is noȝht. ¶ þe verteu treuly of odyr is þe more in 24 þat it is not of men seene. Qwho may knaw how mikyȝ lufe man has anens god, how grete compassion anens his neghbur? And doutles, þe vertew of charite al fastyng or abstinence, and aȝt oþer warkis þat may be seyn, with-outyn comparison passis. And oft it 28 happyns, þat befor men is seyn leste faster with-in be-for criste in lufe is moste feruent. ¶ It behoues hym truly be strong þat manfully wil vse þe lufe of god. // þe fleſch truly febyld with grete diseſe, a man oft-tymes may not pray & þen mikil more hym-self he may not 32 lyft to he þingis with hote desire. ¶ I wald rafþer þerfore a man failyd for þe gretnes of lufe þen for to mikyȝ fastynge, as þe spouse sayd of hir self: ¶ *Nunciate dilecta quia amore langueo*, þat is: ‘schew to my lufe for I longe for lufe.’ / Be þou þerfore stedfast in aȝt þi 36 ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou maye not get in þe begynnynge þat þou desires, mys-trist not, bot a-byde, for be longe vse & tyme sal þou cum to parfencion. ¶ If þou a pilgrym [be] & be þe way restis, qwhat-ayr þou dose in þis 40

Often those
who abstain
most are
most wicked.

[Fol.
XLIX. a.]

Some will
not be held
as common
men.

The flesh is
very weak,

but be steadfast
in all thy
ways.

way, to god hafe euer a nee ; lat not þi þoght go fro hym, þink þat ^{Ever give}
tyme lost' in qwhilk' of god þou þinkis not. / In þe nyght lufe hym ^{heed to God,}
& his lufe desyre, þat on no oþer wyse occupyde þen prayand or of
4 god þinkand sleep fynd þe noght. ¶ Se þat þou flow nott' with
vayn þoghtis, ne gyf þe not' to many chargis, bot study þis, sted-
fastnes of mynde to geet & hald, þat þe wreichidnes þeroft þou drede
not nor þe gudys þeroft vnmanerly desire not. He þat' dredis aduersite
8 to sofy he knawes not' ȝit how it behoves þis warld to despise, And ^{He who}
he þat' ioyes in earthly þingis is far fro euerlastynge þinges. ¶ To ^{dreads to}
þe vertu off strenght truly longis aH aduersites & prosperites & also ^{suffer adver-}
deed for endles lyfe to despise ; and charite is onely heuynly to
12 desire. fforsoth a parfite lufar Ioyes to dy & mekely he suffyrs
lyfe. ¶ To qwhilk' parfeccion if þou ascende be cristis gift, ȝit saH
þou not' be with-out tribulacion and temptacioñ, þe qwhilk' to schew
our wordis saH turne.

16

Of tribulacion. [Cap. V.]

Tribulation.

Qwhen þe feynd seis o mane of thowsandis, to god parfitley ^{When the}
turnyd, cristis steppis fellow, þis present warld despise, þingis ^{Devil sees a}
vnseyn only to lufe and seeke / parfite penance to take, fro aH filth
20 of mynde & body hym-self powrg : a thowsand begilyngis of noiying, ^{he tries 1000}
a M̄t craftis of feyghtyng he¹ reparells to kest hym from þe luf of ^{wiles to turn}
god to þe lufe of þe warld, and eft wyth filth of syn to fyH hym, ^{him to love}
þat at þe leste with lycherus þoghtis he suld be hatyd of god. He ^{of the world.}
24 rayses agayn hym persecucion, tribulacion, sclawndyr, blame of fals
synnes, kyndis of hatred, þat' so paynis may flay & byrst hym þat ^[1 MS. be]
prosperite myght not begyH. ¶ Now scharp, now chirischyne, he
putis; ymagis of bodily þingis he bryngis to mynde ; fantasy of syn
28 he gedrys to-gidyr / of old schrewdnes & likynge of luf past he
gayncals ; hart & flesch with licherus fyre he enflaumys. With leste
he begynnes, bot [to] þe grettist flaume of wickidnes he cums. And ^{The Devil}
with more besynes agayn vs aH kyndes of temptacioñ, turmentry & ^{besets us with}
32 tribulacion, he studys to blawe, þat we be þe mercy of god fro his ^{temptations}
chekis he sorus vs scapyd. No þing he gettis, bot' þat' he myght depart vs fro vnbodyly halsynge moste chaste & swettist of lufe ^{and tribula-}
euerlastynge, & eft defile vs in þe pitt of wreichidnes : þat to vs wer
36 more wrechydd þen I can teH. Qwho may þink his wodnes, þat ^{tions,}
fro delitis of kyngis to swyne-mete walH cum downe ? And ȝit is he ^{with the}
more wode, þat delicius metis of wysdome vnwroghte forsakes, & ^{of gluttony}
hym-self puttis vndyr þe fylth of flesch. ¶ Is not glotony & lichery ^{and lechery.}

swynely filth, And þa þat dose þame fedis feyndis? þerfor, how it is to do agayns þe tribulacion & temptacion of owr enmys & to gaynstand, paciens sal tech vs, of whilk^t now we wy^H speeke.

Patience.

God's children despise unlawful pleasures for the love of Christ.

Patience is the willing [Fol. L. a.] suffering of adversity.

Rejoice in tribulation,

that your rewards be increased.

Tribulations are sent to call us from the world.

Sinners make a crown for us, but trouble for themselves.

No reasonable soul is without love either of creature or of Creator.

Of Paciens. [Cap. VI.]

4

Goddis childyr disdene to cum to meet^t of bestis vnresonabi^H, bot truly þa despise a^H lustis vnlefuu^H & warldly solace for lufe of criste. He truly þat^t with þe brede is fed þat come fro heuyn, his desire enclines not to þo þat of þe deuy^H ar meuyd. / Qwhen temptacions rise or tribulacion, gostly armour is to be takyn & tyme to go to bate^H. ¶ Temptacions truly with stedfastnes of fayth & lufe ar ouercomyn, / tribulacion truly with paciens. // Qwhat is paciens bot gudely suffirynge & wilfu^H of aduersite? he þerfor þat is pacient, in no greyf groches, bot rather with þe profet in a^H tyme god louys. / þe more pacient a man is in his noys, þe more gloriis in heuyn he sal be. ¶ Gladly þerfore tribulacions ar to be suffyrd in aduersite, noys & bittyrnes, paynis & sekenes & þirste, for be þis & slike oþer owr synnes ar clensyd & medis encressydyd. ¶ Truly awder behoues vs in þis lyfe with fyre¹ of purgatory or he^H bitterliest be crucifyd & ponyshed. ¶ Cheis þerfore, þe tone we sa^H not scape. Here truly with liti^H Payne, ȝa & 20 with Ioy to god if we drawe, A^H payn to cum we may eschew. þerfore tribulacions to vs ar sent, fro þe lufe of þe warld to ca^H vs, þat^t in oþer lyfe more greuusly we be not ponischyd; with soro truly bus be clensyd þat in lust we dyd iH. If synnars beeld^t opon 24 owr bak, þa noy vs not, if we suffyr it paciently, bot þame-self^t; for if þa put to vs a lity^H Payne, to vs a crown to þam-self turmentry þai wyrk. / Synfu^H truly ar suffyrd^t þis lyfe to pas with-outen grete tribulacion, for in tyme to cum no Ioy to þame is kept. þerfore 28 holy men lufys tribulacion, for be þame þa wote endles lyfe to wynn. ¶ Contrarily repreuyd in aduersite alway groch & fleis a^H þat þa may; for qwhils þa to seyn þingis ar gifyn to miky^H, hope of þingis euerlastynge þa ar depriuyd. In vtward^t þingis onely solas þa fynde, 32 for sauour of heuynly fully þa ha lost. ¶ þer is no resonaby^H sauH here abidyng bot owdyr it lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with þe gude louyd to deed it goys. ¶ Slike lufe truly in þe begynnynge is labyr & fondnes, / In þe 36

¹ Aut enim oportet nos in hac vita igne diuini amoris & tribulacionis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.

myddis langore & wrechidnes, & in þe ende hatred & Payne. He sothely his makar þat louys / omnia que / þat is in þe warld he ^{The lover of God forsakes} forsakes, and of hym & with hym to speek he þinkis full sweitt, on the world.

4 hym to þink is his refreshynge. His vtwardl wittis he spariss þat' deed ascend not be þe wyndowes ; [&] þat in vanite it be not vnprofetabilly be occupyde. ¶ And sum-tyme ar raysyd despisyngis, repreuys, scornis & sclaundyr a-gayn hym, & þerfore nedefull it is ^{He must be heedless of reproof and scorn;}

8 þe schelde of paciens to take / & be he redyar wrongis to forget þen to knawe ; pray for þare turnyng þat hym hatis & down castis, & care not men plesa, bot dreyd god to offend. In þe flesch if þou be tempyd, make [it] sugett, þat þe spiryt be not vndirlowt. Tempta-
12 cioune truly þat we consent not to, is mater of vertew vsynge. Truly no man wotis qwhedyr he be wayk or strange, to tyme he be assayd. On lyke wise In pesse no man is cald pacient bot qwhen he is pullyd with wronge, if he haue paciens he saH see. ¶ Many ^{Many seem patient,}

16 semys pacient qwhen þai ar not prickyd, bot qwhen a soft blast (I say not of wronge, bot of correccion) tuches þame, onone þer mynde to bitterness turnys & wrayth ; and o worde agayne þer wiH if þa here, two more vngudely þai gif agayne : in qwhose counsayle my
20 sawle comys not. // ¶ þerfore þe dartis of owr enmy ar to be slokened ^[Fol. L. b.] with mekenes & swetnes of cristis lufe, / nor it is not to gyfe steed to temptatione, þose it be greuous; for þe grettar bateH þe worpiar victory & hear crowne, as says þe psalm : *Beatus vir qui suffert temp-*
24 *tacionem, quoniam cum probatus fuerit accipiet coronam vite, &c., /* þat is to say : 'blyst be þe man þat suffyrs temptation, for qwhen he is proued, a crowne of lyfe he saH take, þat god behestyd to his ^{for this is the promised lufars'} / Dout not in parfite lyfe þou art if dispisyng be to þe as crown.'

28 praynsinge, pouert as ryches, hongyr as meet, so þat þou suffyr þam with evyn sawle if þou faH nocht fro heught of mynde. ¶ ffe & hate as mikyH as þou may mans praynsinge, for it is moste worþi ^{Avoid praise.} louyng to be worþi praynsinge, & of men not to be praysed. ¶ Tungis
32 of flaterers many begilis, and also þe tungis of bakbitars many ^{Flatterers be-guile, backbiters destroy.} destroys. Despyse þou þerfore fauyr, worschip & aH vaynglory ; wrethis, hatredis, detracionsmekely suffyr ; & so be sclaundyr & gude fame, be tribulacione & angyr, to heuynly kyngedoms cese not
36 to go. ¶ Oft-tyme we faH þat, be many easys taghtt, strenglyar we ^{We oft fall, that, being taught, we may stand firmer.} suld stand. þe stronge dredys not, nor þe pacient in aduersite is heuy, as it is writyne : *Non tristabit iustum quicquid ei acciderit,* 'qwhat-euer happyns þe rightwys man, it saH not heuy hym.'
40 þus disposyd, no meruayH aH temptation þou saH ouercum, & aH

malesse sleek; þi noysurs wreichidar þou sal se, & with aH þi mynde
to criste þou salt draw.

Of prayar. [Cap. VII.]

Haste at
once to
prayer when
tempted.

Those who
have left
all things
worldly for
love of God,
will soon find
pleasure in
prayer.

Psalms and
prayers are
useful

to drive away
evil spirits.

Cease not
from prayer;

then turn
to Holy
Scriptures.

[Fol. LI. a.]

The love of
God shall rise
from the
innermost
marrow of
our hearts.

Some heed
meditation
rather than
prayer,

Iff þou in temptacioñ or tribulacioñ be sett, to prayer o-none ryn. / 4
Truly if þou clerely pray, þou saH haue help. Sparpillynge sum-
tyme comys & wauyryngē of hart, & þoghtis rauischys þe hart to
dlynuers, & suffyrs not þe harte to stand in praysing of god. / þen
paraunter wer gude & qwhyle to þinke of holynes, to þe mynde wer 8
more stabyl, & so his prayers fulfy. ¶ Truly if any aH wardly
occupacions for luf of god ha left & aH-way to holy meditacion &
holy prayer be givyn, / I trow be goddis grace with-in schort spase
þer hartis stabyl þa saH fynde & to luf & pray; not now in-to þis 12
now in-to þat þai suld wauyr, bot raþer in rest & endles pese abyde.
¶ fful mikyl it coumforthis stabilnes of hart to geet, in prayers vsyd
to be besy and psalmis devoutely to syng. With besy prayers truly
fendys we ouercum, þare waytyngis & stiryngis we lawse. / þai ar 16
enfebulk & as wer with-outen strenght qwhils we byde strange and
not ouercomyn in praynge. ¶ In þos men truly þat has it in custum
with longe exercise to pray, sum-tyme more swetnes & more feruent
desyre of prayinge fyndes. þerfore qwhils þat swetnes & heet
lastis, gude is fro prayers not to cese. ¶ Qwhen þa cese—þat oft
happyns for þe flesch corruptibyl—þa may turn holye scriptures to
reed or sum odyr profetabil þinge do, so þat þa suffer not þer þoght
wauyr fro god, so þat qwen þa rise to pray, þa be qwhickar þen þai 24
before were. ¶ Truly þen pray we weiH qwhen we þink of no
oder, bot aH our mynde is dressyl to heuyn & our saule with fyre
of þe holy gost is enflaumyd. ¶ þus in vs truly a meruelus plente
of godis gudenys is fun, for of þe inhirliest mergyl of our hartis saH 28
rise þe lufe of god, And aH our prayer with desire and effect sal be,
so þat we ouer-rynne not þe wordis, bot nerehand aH sillabyls with
grete cry & desire we sal offyr to owr lorde. ¶ Our hartte with hote
fyre kyndlyd, our prayer also is kyndlyl, & in þe sauour of swetnes 32
of our mouth in þe sight of god is offerly, so þat grete ioy it is to
pray. ¶ ffor qwhils in prayer a meruellus swetnes is givyn to þe
prayand, þe prayer is chaunged to songe. Here sum are repreuyd
þat raþer to meditacion takes heed þen to prayer, vnkawand þat 36
godis spech is fyryd, with qwhilk fyld of synnes is clensyd &
myndis of prayers with lufe ar enflawmyd. þa say þai wyH fyrist

þinke and so staby^H þer hartis ; bot þe latter ar þa staby^H þat þa to prayer ar not cownforthid^k. þo aH we may not gedir our hartis to-gidyr as we wold^k, ȝit may we not leef, bot sokandly stody we to 4 grawe, þat at þe last^t Ihesu criste may stabil vs. To þe qwhilk

but meditation is only a help to a certain limit.

Of Meditacion. [Cap. VIII.]

It is good to think upon what Christ suffered for our sakes.

8 It is gude meditacioñ of cristis passioñ & his deed, & oft to recorde qwhatt payns & wreichidnes frely he toke for our hele in goyng & prechynge, hongyr, þirst, cold^k, heet, repreuys & cursyngs, suffyr- yng's, so þat it be not greuuus to an [vn]profetaby^H seruand to felo his lorde & emprour.¹ He truly þat says he dwels in criste aw to go als 12 he dyd. / Criste truly says be Ieremy : 'ha mynde of my pouerte & of my passage, of wormwod & gaH, þat is to say of sorow & bitternes, be þe qwhilk fro þe warld^k to þe fadyl I went.' ¶ þis mynde truly & meditacion þe fend ouercoms & his gwnnys destroys, fleschly 16 temptacions it slokyns & þe sawle to cristis lufe kyndi^Hs, þe mynde it raisys and clensis & also purgis. I trow þis þoght of aH oþer is moste profetaby^H to þame þat nwly ar turnyd to criste. þerfore truly is schewyd þe manhede of Ihesu criste, in þe qwhilk emong^t 20 man suld be glad, in qwhilk he has mater of Ioy & also mournyng. Ioy for sikyrnes of owr gaynbiyng, heuynes for filth of owr synnyng, for þe qwhilk^t it is to heuy þat so worþi a offiryng is offyrd. For þe boystus fleschly sawle in-to behaldyng of þe godhede is not rauischyd 24 bot if it be gostely, aH fleschly lettyngis vastyd. ¶ Truly qwhen it begyns a clene hart^t to haue & no ymage of bodily þinge may begyle it, þen sikirly it is to he þingis admytte, þat in þe lufe of god wondyrfully it may be glad. ¶ Sum treuly þink of þe ioy of blissyd 28 aungellis & holy saulys with criste ioyand^k, & þis þoght longis to contemplacion. ¶ Sum þinkis of wreichidnes of mans condicion & fylth of hym & in þer þoghtis þai dispoyte of mans foly, for vanites of þis lyfe þat forgetis þe Ioys vnsene. ¶ Odyr þer þoghtis þus dis- 32 pose þat no-þinge þai wy^H bott lofying^t & desir of þer makar, þat þa lufe hym as is possibl to men in þis lyfe. ¶ To þis meditacioñ no man comys bot he þat in þies þinges before rehersyd^k is mikil vsyd. // Truly þer is a maner more excellent & makes a man moste 36 contemplatyfe. þerfor as þer ar diuers warkis & vse of sayntis, so of þame ar diuers þoghtis. ¶ ȝit aH, for þai cum of o sprynge, to o

Meditative minds overcome the devil.

The manhood of Jesus Christ gives joy for our redemption, grief for our sins.

Some think of the blessed angels and of holy souls, some of man's vileness.
[Fol. L1. b.]

¹ seruand struck out by the writer before emprour.

ende þai go & to o blys þai cum or led, bot dyuers ways, be o
charite þat is more in on þen in a-nodyr. ¶perfor þe psalme says:

"He has led
me upon the
paths of
righteous-
ness."

Decluxit me super semitas iusticie, / þat is 'he has led me a-pon þe pathis of rightwysnes,' as so say: þer is o rightwisnes, & many 4 pathis be þe qwhilk, we ar led to Ioy of lyfe euerlastynge; / for qwhils aH in one beand ar of diuers nedis, in o ryghtwisnes be dyuers pathis to god ar led; sum gois be a lawe path, sum be a mene, & sum be a hee. ¶ To hym truly is givin þe hyar path þat 8 to lufe criste more endlesly is ordand, not for he wyrkis more þen odyr / or gifis more or suffyrs more, bot for he lufis more. þe qwhilk lufe is heet & swetnes, & in aH men sekis rest. No man

Some by a
low path,
some by a
mean, some
by a high,
but all paths
are of God's
choosing.

may sett hym-self in any of þis pathis, bot þat he takes to þe qwhilk 12 god chase hym. / Sum-tyme þa þat semys in þe hyar ar in þe lawar, & reuers; for þat is onely inward in saule be-for god, not in any þinge þat may be done of man vtward. ¶ After þe disposicion & desire of þer meditacion þa ar dressyd to þis path or to þat. / No 16 man be vtward warkis may be knawen qwho is more or less befor god. / Foly þerfore it is too deme of chosyn & say: he passis hym, or his meritis ar far fro medis of þis, qwhen playnly þai knew not þer myndis; þe qwhilk if þa knewe, leffully þa myght deme. 20 ¶ Truly þerfore to aH creatures god wiH it be counsayH, þat þa despysse not sum to milkyH or sum worship to milkyH; for doutles if þa saw mens hartis, many þat þa worshipe, as stynkand & fowH þa walH despysse, & odyr þat þai sett not by, no ȝit desires to see, 24 als moste lufely & haly aungeH þai walH worschyp. ¶ Gude þoghtis also & meditacioHs of godis chosyn, & slike be his grace to ilkone he schedis as to þer astayte & condicioneH beste acordis. ¶ þerfor my meditacion I may say þe, bot qwhilk is moste effectuus I can-not 28 opyn, for þer inward desire I see not. I trow truly þat þo meditations in þe plesys god moste and profetis þe þat god be his mercy schedis in þe. // Neuer-þe-lesse begynnyng þou may hay of oþer

If men's
hearts were
seen, many
that are
worshipped
would be
despised as
foul.

mens wordis, þat I knew weH in my-self. ¶ Truly if þou despise 32 techyng of doctours, & trow þi-selfe better may fynde, þen þa tech þe in þer writynge, knew itt forsoith, cristis lufe þou sal not taste. ffond sayinge truly it is: god taght þame, qwhy þerfore sal he not

If you think
you can find
better help
than doctors
give, you
shall not taste
Christ's love.

[Fol. LII. a.]

mens wordis, þat I knew weH in my-self. ¶ Truly if þou despise 32 techyng of doctours, & trow þi-selfe better may fynde, þen þa tech þe in þer writynge, knew itt forsoith, cristis lufe þou sal not taste. ffond sayinge truly it is: god taght þame, qwhy þerfore sal he not

tech me? I answere þe, for þou art not slike as þa were. / þou art 36

To desire
Christ's love
and sing His
praise is well.

prowd & sturdy, & þa wer lawly & meek, & þa presumand of god askyd no-þing, bot þame-self vndyr aH mekand toke conyng of sayntis. ¶ þerfor he taght þame þat we in þer bokes suld be taght.

¶ Truly if þi meditacions cristis lufe now desire, or sound in his 40

louynge, as me semis þou art wele disposyd. / Bot þe þoghtis in qwhilk^t more swetnes þou felis in god, profetis þe more. / To þink wel with-oute swetnes profetis þe lity^H, bot^t in þat case in qwhilk^t
4 for need swetnes is not felt.

Of Redynge. [Cap. IX.]

If þou desyre to cum to lufe of god, & in desire be kyndyld of
heuenly Ioyes, & be broght to despisyngē of eerþly þingis, be
8 noȝt negligent in þinkyngē & redynge holy scripture, moste in þo
placis qwher it techis maners & desaytis of þe feynd to eschew,
qwher it spekys of godis lufe & of lyfe contemplatyfe. ¶ Hard
sentens to disputars & witty men be longe tyme vsyd in holy
12 doctryne be left. It helpis vs truly miky^H to profett in goyd. In

þis we knew our defautis & gude dedys; in qwhilk we synne, in
qwhilk not; qwhat we sal do & qwhat forbere; & moste sote^H
desaytis of our enmys to vs ar opynd. / þa kyndil to lufe &
16 prikkis to wepynge. þa ordan vs a likand^t borde if we in þame
haue delyte, as wer in a^H riches. / Bot lat no couetys of worschip,
fauyr or mens praysyngē sett vs to conyngē of scripture, / bot onely
entent to please god, þat we may knew how we suld^t lufe hym, &

20 teche our neghbur þe same; not to be haldyn connyng^t a-nens þe
pepu^H, bot rāþer vs aw to hyde our conyngē þen schew it to prays-
yngē, as it is say^t: *In corde meo abscondi eloquia tua ut non
peccem tibi*, þat is: 'In my hart I hyd þi wordis, þat I syn not to
24 þe,' in voyd or vayn schewyngē. / þe cause þerfore of our spekyngē
be onely þe louyng^t of god & edificacioñ of our neghbur, þat it may
be fulfillyd of vs: ¶ *Semper laus eius in ore meo*, 'Alway his
louyne be in my mowth,' & þat is qwhen we seek not owr awen
28 worschyp, & agayns his louyne we speke not.

Read the
Scriptures.

Let us not
read the
Scriptures
for praise of
men.

Let us then
speak only
for the love
of God and
the edification
of our
neighbour.

24 þe louyng^t of god & edificacioñ of our neghbur, þat it may
be fulfillyd of vs: ¶ *Semper laus eius in ore meo*, 'Alway his
louyne be in my mowth,' & þat is qwhen we seek not owr awen
worschyp, & agayns his louyne we speke not.

Of Clennes of mynde. [Cap. X.]

B e þis ix degrese before tochyd cums mane to clennes of mynde,
qwher god is seyn. Clennes I say þat in þis lyfe may be
32 had—how may parfite clennes be gettyn here, qwher so oft man
with venial synnys at þe leste is flyd? / Sayntis feet ar to be
waschyd for þai draw duste of þe erth. ¶ Qwo may truly say 'I
am cleyn of synne'? truly none in þis lyfe. ffor as says Ioob:
36 ¶ *Si lotus fuero aquis niuis & effulserint velut mundicie manus mee,*

Who is free
from sin?

tamen sordibus intinges me & abominabuntur me vestimenta mea, /

[Fol. LII. b.] þat is to say: 'If I be waschyd with shaw watyr, þat is to meyne trew penance, & if my handis schyne as clennes, for warkis of Innocens, zit saH þou toche me with fylth, for venial synnes þat may not be eschwyd, & my clothes saH vg me,' þat is to say my 4 fle-ch makis me vg of my-self, & sensualite, þat is so freeH, sliper and redy to lufe likand bewte of þis warld, oft-tymes makes me synne. / þerfor says þe appostyl: *Nom regnet peccatum in nostro mortali corpore,* / 'Rene not syn in owr dedely body,' as qwo say: 8 syn in vs may vnrene, bot it may not vnbe. Qwat clennes þerfor may man haue in þis lyfe? Truly worþi & grete, if he hym-self rythgwisely vse in stody of redynge, prayer & meditacion, as it before is notyde. Truly þof he sum-tyme synne venially, zit sone, 12 for hys hole mynde dressyd to gode, it is destruyd. ¶ þe hete truly of charite in hym aH rust of synne in hym wastis, as wer a droipe of watyr put in-to a grete fyre. Verteu þerfor of a clensyd saule is þe mynde to haue bisy to god, for in þis degré aH þe þoght 16 in-to criste is dressyd, aH þe mynde in hym is spred, þof aH it seeme he speke to odyr. Truly in clene consciens is no-pinge bittyr, scharp or hard, bot aH sweyt & louely. Of clennes of hart risis songe of Ioy, swete ditty & ioyfull myth. þen ful oft a wondyr- 20 fuH Ioy of god is givyn & hevinly songe is in-sched. ¶ In þis astate a man may knaw, þat he is in charite, þat he saH neuer lose; withoute greet drede he lyfis not, not for suffiryng turmentry, bot 24 þat his lufar he offend not. I spare to say more here, for me semys my-self a ful greet wretch: for oft my flesch is noyd & assayd. fforsoth þof aH in þis þingis beforsayd is godis lufe & life contemplative continueude, zit sum-qwhatt of þame more specially to 28 þour neyd & profett is to be sayde.

Man may attain to great purity by much reading, prayer, and meditation.

The virtue of a purified soul is to keep the mind fixed upon God.

In a clean conscience is nothing bitter or hard.

I say no more, for I feel myself utterly worthless, for oft am I tried.

My mind flees into the mirth of love.

O everlasting love, influence my soul to love God.

Of þe lufe of god. [Cap. XI.]

O sweit light & delectabyH, þat is my makar vn-made: liȝt þe face & scharpnes of my Inward eyn with clernes vn-made, & my mynde, þat pithily clensid fro vnclettes & meruelus made with 32 giftis, swyftly [it] mo flee Into þe he myth of lufe, kyndyH with þi savyr, þat I may sytt And rest, in þe, Ihesu, Ioyand, And goand as wer rauischid in heuenly swetnes, & stabylde in behaldynge of þinges vnsene neuer bot godly I saH be glad. O lufe euer-lastand, 36 enflaum my saule to lufe god, þat no þinge byrne in me bot his halsynges. ¶ O gude Ihesu, qwho saH graunte me to feiH þe þat

now nowdyr may be felt ne seyne? / Sched þi-self in-to þe entrel
of my sauȝ; cum in-to my hart and fyȝ it with þi clerist swtnes.
 ¶ Moyst my mynde with hote wyne of þi sweet lufe, þat aȝt yllis &
 4 aȝt scornfuȝt visions & ymagnacioȝs forgetilȝ &, þe onely hauand, I
may be glad, & Ioy in Ihesu my god. ¶ Heynforward, swettist <sup>Lord, abide
with me, my</sup>
lorde, go not fro me, bisily with me bidynge in þi swtnes, for only ^{only comfort.}
þi presens to me is solas & onely þi absence levis me heuy. ¶ O
 8 holy gost, þat gifis grace qwher þou wiȝt, cum in-to me & rauisch
me to þe; þe kynde þat [þou] made, with honily gyftis chaunge,
þat my sawl, in þi likand ioy fulfylȝ, aȝt þinge in þis warld despise ^[Fol. LIII.a.]
& kast a-way, ¶ gostely gyftis, þe gyfand, it myght take & goand
 12 be soundly ioy in-to light vndiscrivyd in holy lufe be it aȝt meltyd.//
 Byrn my renys with þi fyre, & my hart þat in þin awter sal byrn
endlesly. ¶ O sweet & trw Ioy, I pray þe cum! Cum, sweit & <sup>O sweet and
true joy,
come!</sup>
most desiryd! cum, my lufe, þat art aȝt my comforthe: Scrith in-to
 16 a longyng sawle for þe & to þe with sweit heet. Kyndyȝ with þi
heet holnes of my hart; with þi light lightynand myn Inner
partys, with honily songe of lufe feed me as I may take be power
of body & sawl. In þis & slike oþer meditacions be þou glad, þat <sup>Rejoice in
pious medita-</sup>
 20 so þou may cum to þe pith of lufe. / Lufe truly suffyrs not a <sup>tions, that
thou attain
the heart of
love.</sup>
lufand saule byd in it-self, bot rauischis it owt to þe lufar, þat þe
saul is more þer qwher it lufis / þen wher þe body is þat lyfis &
felis it. Thre degrese sothely þer er of cristis lufe in qwhilk fro on <sup>Three degrees
of love for
Christ—</sup>
 24 to a-nodyr profetis he þat is chosyn to lufe: The fyrst is cald vn-
abyȝ to be ouercomen, / þe secund vnableȝ to be partyȝ, / þe þird
is cald singuler. / Truly þen is luf vnouercomyn qwhen with no <sup>a. That can't
be overcome.</sup>
nodyr desyr it may be ouercomyn, when¹ for it aȝt lettyngis he
 28 castis a-way, / aȝt temptacions & fleshly desyrs he slokyns, / And
when he suffyrs paciently aȝt greuis for criste & with no flaterynge,
no likynge is ouercommyn. / Aȝt labyr is lyght to a lufar, no
betyr may no man ouercum labur þen be lufe. ¶ Luf truly is <sup>b. That is in-
departed.</sup>
 32 indepartyd qwhen with grete lufe þe mynde is kyndyȝ and to
criste with þoght vndepartyd draws, forsoth a minwt it suffyrs hym
not pas fro mynde, bot als he were bun in hart hym it þinkis, to
hym it syghis, it cryes with his lufe to be haldyn, to lawes þe
 36 fettyr of dedelynes & to hym þat he onely to se desires may leed.
 And moste þis name Ihesu in so mikyȝ he worschyps & lufis þat in
his mynde bisily it restis. ¶ Qwhen þe lufe þefore of criste in
hart of godis lufar & þe warllis despisar in so mikyȝ is seet þat of <sup>Love not to
be overcome</sup>

¹ þe secund is struck out by the writer before when.

is called
"high,"
ever-thought-
ful love is
called "unde-
parted."

c. That is
singular.

"Singular."
love excludes
all but Jesus.

Whatever
leads not to
Christ is in-
tolerable.

The more the
soul is carried
into itself for
joy, the less
it is filled
with heavy-
ness.
Cease, my
soul, to love
this world.

odyr desire of lufe itt may not be ouercomyn, it is cald he; bot when he to criste halde vndepartyd, criste euer þinkand, be non occasion hym forgettan, euerlastyng and vndepartyd it is callyd. / And qwhat lufe may be hear or more, if þis be he & euerlastynge ¶ 4 ¶ 3itt þer is þe þird degré þat is cald singulere. / A-nodyr it is to be he, & be allone, Als it is dyuers euer to be present & a-noþer to ha no fela. / We may truly haue many felaws & ȝit hafe a place befor aH. / If þou truly any coumforth seyk or resaue þen of þi god 8 & if þou parauentour lufe, / ȝit not syngulere, þerfore þou seis qwhatt gretnes of worþines is to encres qwhen þou art hee, allon þat þou may be. / To singulere degré þerfor luf ascendis qwhen aH comforth it excludys bot on þat is in Ihesu, qwen no-þinge bot 12 Ihesu to hym may suffys. / In þis degré þe sawle sett, hym on it lufys, onely criste it ȝernis, criste desires, Onely in his desire it bidis, to hym it sighis, in hym it byrnis, in hym warme it restis. No-þinge to it is sweyt, no-þinge it sauyrs, bot in Ihesu it be made 16 [Fol. LIII.b.] sweit, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat euir the self to it offyr or cum to mynde, soyne is cast bak, sodanly despisyd if itt saryf not his desire or to his wiH acorde not aH custum þat to cristis lufe he seis sarifis not, he oppressis. Qwat- 20 euer he do, inprofetabyH & intollerabyH it semys, þe end of his desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe criste, aH þinge þat he wiH haue he trowes he has, & with-outyn hym aH þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24 hym endlesly, stedfastly he bidys in body & werus not in hart, bot lufis perseuerantly, & aH þinge suffyrs gladly. & þe more þus in hym it lifis, þe more in lufe it is kyndylk & to hym it is lykkar. ¶ Slike onelynes no meruayH acordis þat grauntis ne fela emangis 28 men. ¶ þe more it is rauischyd inward to Ioy, in vtward þingis þe les it is occupyde or with heuynes or charges of þis lyffe it is not lett. And now it is in sawle als wer vnabyH to suffyr payn, þat, non angwysche lettand, in god euer he Ioy. O my saule, fro lufe 32 of þis wold sees, & melt in cristis lufe, þat aH-way to þe it be sweytt of hym to speek, reyd, wryte & þinke, hym to pray, hym euer to prayse. ¶ O god, my sawH to þe deuoute, desyres þe to se, fro¹ fare to þe it criis, in þe it byrns, in þi lufe it longis. O lufe þat 36 failis not, þou ouercomen has me. ¶ O euer-lastynge swetnes & fayrnes, my hart þou has woundyd, & now ouercomyn & woundyd I faH, vnneþis for Ioy I life & nehand I dy, for I may nott suffyr

¹ MS. fro fro

swetnes of so grete a maieste in flesch þat wy^H royte. ¶ AH my My heart
hert truly festynd in desire of Ihesu, is turnyd in-to heet of lufe, & is turned into
it is swaloyd In-to a-noþer Ioy and a-nodir form. þerfore, o goyd the heat of
love.

4 Ihesu, haue mercy of a wrech, schew þe to me þat longis, gyfe He that loves
medcyne to me hurt. Seek I feyl me not, bot longynge in þi lufe. / Thee not,
He þat lufis þe not, losis aH to-gidyr; he þat felois þe not is wode. loses Thee.
Emong^r þerfor be þou my Ioy, lufe & desire, to I may se þe in syon,

8 god of goddis. ¶ Charite truly is nobilest of vertews, moste Charity is
excellent & swettyst, þat Ioynis þe lufyd to þe lufar & crist with the noblest
chosen sawle euerlastyngly cuppils. In vs it reformys þe ymage of
þe he Trinite & makis þe creatur likkest þe makar. / O gift of
virtue.

12 lufe, qwhat [is] it worþ before aH odyr þat chalangis he degree with The more
aungellis! þe more truly of lufe a man takis in þis lyfe, the more love a man
& þe hyar in heuyn he sal be. ¶ O singulere ioy of lufe euer- takes here,
lastyng þat rauischis aH his to hevyns a-bown aH warldis, þame the higher he
16 byndand with bandis of vertew. ¶ O dere charite, in erth þat has shall be in
þe not is noȝt wrought, qwhat-euer he haue. / He truly in þe þat is heaven.

bisy, to Ioy Aboyn erthly he is soyne lyft. þou entyrs boldly þe Hold on to
bed-chaumbyr of þe kynge euerlastynge, þou onely art not a-schamyd Christ.
20 criste to take. He it is þat þou has soght & luffyd; criste is þin : [Fol. LIV. a.]
halde hym, for he may not bot take þe, to qwhome onely þou desired to obey. ffor with-owtyn þe playnly no wark hym plesis;
þou makis aH þinge sauery; þou art a heuenly seet, Awngelis

24 felischyp, a meruelus holines, a blistfull syght, & lyfe þat lastis All glory is
endlesly. ¶ O haly charite, howe sweit art þow & comfortaby^H, yours.
þat makis [hole] þat was brokyn, fale þou restoris, bond þou Holy Charity,
delyuers, man to aungelis þou makes euyн, sittand & restand þou the bound
thou freest, raisest man to the angels.

28 raisys, & raisyd þou makis sweet. In þis degré or state of lufe is
lufe chaste, holy, wilfu^H, / lufand þat^r is lufyd for þe selfe, not for
þe godis, aH-to-gider festynand þe self in þat þat is lufyd, no-þinge
vtward sekand, of itt plesyd, bolnand, swete smelland, & harty, in
32 þe self it byndand, meruelusly passand maner; ¶ Te (!) þe luffyd¹

Ioyand, hym with-owt forgettynge þinkand, ascendand in desire,
falland in þe lufe, goand in halsyng, ouercomyn in kyssynge, aH
multyn in fyre of lufe. ¶ Truly so cristis lufar in lufynge kepis The lover of
36 non ordyr, ne couetis no degré, for in þis lyfe, how feruent & Ioyand Christ needs
it be in godis lufe, ȝit more & more it þinkis god to lufe, ȝa þof he not rank,
myght lyfe here euermore, ȝit suld it not trow to stand any tyme ever seeking
more and more for love.

¹ ad solum amatum se extendens, omnia alia contempnens & obliviscens, in amato iubilans.

& not profett in lufe, bot rather þe lenger þat he suld lyfe þe more in lufe he suld byrne. ¶ God truly is infinit of gretnes, better þen we may þinke, of swetnes vn-nownbyrde, of aH wroght kynedes vnconsauyd, of vs may neuer be comprehendyd als he is in hym- 4

*The mind
burning with
love,*

*filled with the
Holy Ghost,
as far as mortals
may be,
is raised to
the sweetness
of eternity.*

*Perfect love
is the lifting
up of the
heart's secret
workings to
God's love.*

*Nothing but
God is loved
in thee.
[Fol. LIV. b.]*

O Charity,

*a sweet sa-
avour thou art,
a pleasant
odour, a
comfort ever-
lasting:*

*a multitude
of sins thou
hiddest.*

self euerlastynge. Bot qwhen þe mynde now begynnis to byrne in desire of his makar, it is made abiH to resaue light vnwroght; & so enspiryd & with gyftis of þe holy goste fulfyld, as leful is to dedely, heuynly Ioy it has / & in heght of mynde aH seyn þingis 8 [passand] to swetnes of lyfe euerlastynge it is raisyd. / And qwhils þe saule with swetnes of þe godhede & warmnes of Makand lyght is spred, offyrd in sacrifice to þe kyng euerlastynge & accept, it is aH byrynd. / O mery lufe, stronge, rauischand, byrnand, 12 wilfull, stronge, vnsloknynd, þat aH my sauH brynge to þi seruis, & suffyrs no þinge to þinke bot þe: ¶ To þe þou chalangis aH þat we lyfe, aH þat we sauyr, aH þat we ar. ¶ Criste þus þefore [be] begynnynge of owr lufe, qwhome for hym-self we lufe, & so we 16 lufe ordinatly qwhat-euer is to be lufyd for hym, þat is weH of luf, & to qwhome aH þat we lufe & ar lufyd we put /. Here sothely is schewyd parfite lufe qwhen aH þe entent of mynde, þe priuay warke of aH þe hart in-to godis lufe is lyft, so þat þe myght of trw 20 lufe & myrth be so mikyH þat no wardly [ioy] ne fleschly merchandis be lefuH ne likand. ¶ O lufe indepartyd, o lufe singulere, þof aH þer wer no turmentis of wyckyd, no meed suld be trowed in hevyn, fro þi lufe þou suld neuer þe sonnar lawse. More tollerabyH 24 it wer to þe a vntrowyd greife to suffyr þen ons syn deedly. þefore truly lufys þou god for hym-self & for no nodyr þinge, nor þi-self bot for god, & þer-of it felois þat in þe no-þinge bot god is lufyd. ¶ Els how suld god be aH in ilk þinge, if þer be any luf of man in a man? / O clere charite, cum in-to me & take me in-to þe & so present me before my makar. / þou art savir weH tastand, swetnes weH smelland, & plesand odur, a heit clensand, a comfortH endlessly lastand. þou makes men contemplatyfe, hevyn-ȝate þou 32 opyns, mowthis of accusars þou spars, gode þou makis be seyn, & multitude of synnes þou hydes. ¶ We loif þe, we preach þe, be þe whilk þe warld we ouercume, be qwhome we Ioy & þe heuenly leddyr we ascend. In þi swetnes scryth in-to me, me & myne I 36 commend þe with-outen ende.

Of Contemplacion. [Cap. XII.]

Contemplatyfe lyfe or contemplacioñ has thre partys: Redyng, Prayer, & Meditacioñ. In redynge, god spekis to vs; In prayer, we speke to god; In meditacioñ, awngels to vs cum down & techis vs, þat we erre nott. In prayer þa go vp & offyrs owr prayers to god, Ioyand of owr profett, þat ar messyngers be-twix god & vs. ¶ Prayer certan is a meyk desire of mynde dressyd in god, of þe qwhilk he is plesyd qwhen it cums to hym. ¶ Meditacion in god & godly þingis, aftyr prayer and redyne is to be takyn, qwher is þe halsynge of racheH. ¶ To redynge, longis reson & inquisicioñ of treuyth, þat is a gudely lightte markyd apon vs. ¶ To prayer, longis louyng sange, passyng in behaldynge and meruayH: and so in prayer standis contemplatyfe lyfe or contemplacioñ. ¶ To meditacione, longis inspiracioñ of godd, vndir standynge, wysdome & syghynge. ¶ If it be asked qwhat is 16 contemplacioñ: it is hard to defyne. Sum says, contemplatyfe lyf is not ellis bot knewlegis of þingis to cum & hyde, or to be voyde fro aH wardly occupacioñ, or study of godis lettyrs. Odyr says þat contemplacioñ is free sight in þe spectakyls of wysdom, with a fuH he meruayH. ¶ Odyr says þat contemplacioñ is a boke, & wys behaldynge of þe saule, spred aH about to behalde his myghtis. Odyr says, & weH, þat contemplacioñ is Ioy of heuenly þingis. ¶ Odyr says, & best, þat contemplacion is deed of fleschly desires be 24 Ioye of þe mynde raisyk. ¶ To me it semys þat contemplacioñ is IoyfuH songe of godis lufe takyn in mynde, with swetnes of aungeH louyng. þis is Iubilacioñ, þat is end of parfit prayer & of he deuocioñ in þis lyfe. / þis is þe myrth in mynde had gostely for 28 þe lufar euerlastynge, with grete voys oowt brekand. / þis is þe endlly dede & parfittist of aH deidis in þis lyfe. þe psalme þefore [says] ¶ *Beatus vir qui scit Iubilacionem*, þat is to say: ‘blyste be þat man þat knawes Iubilacioñ,’ in contemplacioñ of god. Truly, 32 þer may non Aliene to god Ioy in Ihesu, ne taste þe swetnes of his lufe; / bot if he euyr desire with fyre to be kyndylk of lufe euerlastynge, with pacience,mekenes & maner, wyth aH clennes of body & saule to be made fayre, with gostly oyntmentis be dight, in-to 36 contemplacioñ he is lyfte, / helefuH vertew lat hym seeke vncessand, [Fol. LV. a.] be þe whilk in þis lyfe fro wreichidnes of synne we ar clensyd & in anodyr lyfe fre fro aH payn in blissyd lyfe endles it is Ioyd. þus

In reading,
God speaks
to us; in
prayer, we
speak to God;
in medita-
tion, angels
come to teach
us.

To reading
belongs the
enquiry into
truth;
to prayer be-
longs praise
and song;

to meditation
belongs God's
inspiration.

Contempla-
tion is hard
to define.

Some well say
it is the joy
of heavenly
things.
Others say
better, it is
the death of
the desires of
the flesh.
To me, it
seems the
joyful song of
God's love.

None alien to
God can re-
joice in Jesus.

Be not slow
to chastise
thyself.

Begin with
self-imposed
poverty.

The warmer
a man grows
in the heat of
everlasting
light, the
meeker he
shall be in all
adversities.

He goes not
with proud
foot, but re-
joicing only
In high de-
light.

As its dark-
ness so its
light.

ȝit in þis exile he sal be worþi to feil IoyfuH myrth of godis lufe. ¶ þerfor be not slaw þi-self to chastys with prayer & wakynge, & vse holy meditacions, for doutles, with þis gostely labyrs with heuynes & wepynge of inward forpinkynge in þe is kyndylk cristis 4 lufe, & aH vertews with giftis of þe holy gost in-to þi hart ar sched. ¶ Begyn þerfore be wilful pouert, so þat qwhils þou desires noȝt in þis wold, befor god & man lyfe sobyrlly, chastly & mekely. / Noȝting to hafe is sum tyme of need, bot noȝt to may wiH haue is 8 of grete vertew. We may haue mikyH¹ desirs. ¶ Truly þe moste parfite is necessaris behoues to take, ellis wer he nott parfyte if he refusyd to take qwher-of he suld lyfe. ¶ þis maner is to keep in parfite men, aH wardly for god to despysye, & ȝit of þe same mete & 12 cloth to take; & if þis want any tyme, not to groch, bot [god] to loyf, & superfluite als mikyH as þa may to refuse. ¶ þe warmar a man waxis with heet of lyght euerlastynge, þe mekar in aH aduersites he sal be. / He þat truly is meek not fenyk þat hymself 16 haldis worþi despisyng & nowþer for harme nor reprefe to wreth is prouokyd. Qwharefore hym-self lawand to bisy meditacioñ, to rise to hym is givyn to behaldynge of heuenly þingis, & þe scharpnes of his mynde elensyd, as suffyrs seeknes of þe flesch, to hym is² gyfyn 20 sweetly with inward ioys, byrnyngly to syng. / And trewly when he gois to seyk any vtward þinge, not with a prowed fote he gois, bot in he delitis only Ioyand onon with swetnes of godis lufe as wer rauischyd in trans, meruelusly rauischid is glad. ¶ Slike 24 forsoyth is lyfe contemplatyfe, in dw maner if it be takyn: / be longe vse of gostely warkis to contemplacioñ of þingis euerlastynge we cum. / Myendly sight truly is takyn vp heuenly to behald be schadoly sygþt ȝit & meroly, not clere and opyn; qwhils we go be 28 faith, be mero as wer & schado we see. ¶ Truly if our gostely ee be bisy to þat spirituaH light, [to behald] þat light in it-self as it is it may not se, & ȝitt it felys it þat it is þere, qwhils it haldis with it favyr & heet of þatt light vnknawen, qwher-of in psalm is sayd: 32 *Sicut tenebre eius ita & lumen eius, þat is: ‘& as þe dyrknes þerof so þe light þerof.’* ¶ þof aH truly þe dyrknes of syn fro a holy saule be gone, myrk þinges be passed & vnclene, þe mynde be purgyd & lightynd, ȝit qwhyls it bidys in þis fleschi deedly þat 30

¹ Possumus autem multa habere & tamen nil velle habere, quando ea que habemus non ad voluntatem sed ad necessitatem retinemus, sicut quandoque qui nil habet multa cupit. Necessaria etenim perfectissimum accipere oportet.

² of his mynde struck out before is.

wondyrful ioy parfitely is not seyn. Forsoith holy & contemplatif men with clere face god behaldis, þat is owdyr þar witt opynd¹ þat is more [þat] as qwo say all lettingis be-twyx þer mynde & god put 4 bak, þe hartis er purgyd, / heuenly citesens þai behalde. Sum [Fol. LV. b.] truly both þis has takyn. / Als we in dyrknes standand seys no-þinge, so in contemplacion þat vnsemy lightis þe saule, noo seyn light we see. Criste also putis hys restyng dirknes & ȝit to vs he 8 spekis in a pilar of a cloved, bot it is full delectabyll þat is felt. In þis truly is parfyte lufe qwhen man goand in flesch can-not be gladd bot in god [&] no-þinge wiþ or desir bot god & for god. Hereby it is schewd þat holynes is not in criyng of þe hart or 12 teris or vtward warkis, bot in swetnes of parfite charite & heuenly contemplacion. / Many truly ar multyn in teris & afirwarde has turnyd to yH, bot no man filys hym-self with wardly bisynes after þat he truly has ioyd in lufe euerlastyng. ¶ To greet & soro 16 longis to nw-conuertyd begynnars & profetand, bott ioyfully to syng & to go in contemplasyon longis bot to parfite. ¶ þa þerfore þat longe tyme dois penance, qwhils he felis ȝit his conscience prikan of defaute, dow[ts]les knew he þat he dyd not ȝit parfite 20 penance. Emange þerfore teris to hym be as breed day & nyght, for bot if he ponysch hym-self fyrist with wepyng & sighynge, to þe swetnes of contemplasion lie may not cum. Contemplatyfe 24 it is possessyed. ¶ fforsoith it is not mans merit bot gods gyft: & ȝit fro the begynnyng to þis day neuer man myght be rauischyd in contemplacion of lufe euerlastynge, bot if he before parfite all þe wardis vanite hadd forsayn. ¶ More-owr with heilful medita- 28 cione & deuoute prayer he aghit be vsyd or he truly cum to contemplacion of heuenly ioyes. ¶ Contemplacion is labyr sweit & desirefull; þe labyrar it gladis, & hurtis not; no man þis has bot Ioyand; nott qwhen it cumis, bot qwhen it goys, he is wery. ¶ O 32 gude labyr to þe whilk deidly dress þame. / O nobyll & meruelus wyrkyng þat sittars dois moste parfite. / It behouys truly þat he take grete reste of body and mynde qwhome þe fyre of þe holy goste truly enflaumys. Many truly þat can [not] in mynde rest ne 36 ȝit woyde þoghtis & vnprofetabyll put owt, þat in psalme is bidyn may not fulfyll: ¶ Vacate & videte quoniam ego sum deus, / þat is to say: ‘be voyde fro wardly vanite & se for I am god.’ ¶ In body

Holy men
look upon
God.

It is perfect
love when a
man, yet in
the flesh, re-
joices solely
in God.
Holiness not
in outward
works, but
in perfect
charity.

Contem-
plative sweet-
ness is ob-
tained only
with great
labour.

He must be
experienced
in healthful
and devoted
prayer.

Blessed la-
bour, to which
mortals may
devote them-
selves.

¹ quod fit aut aperto eis sensu ut intelligent scripturas, aut ostio celi aperto quod maius est ut quasi omnibus obstaculis.

Those wavering in heart
are not worthy to taste
how sweet is
the Lord.

Life contemplative better
than life active.

[Fol. LVI. a.]

A man very contemplative is often deemed a fool.

Who shall give me thee,
my brother?

A devout soul despises all vain glory.

There is nothing more profitable or merrier than the grace of contemplation.
Perfect joy is grace confirmed.

It is best to know God,

truly voyde & wauerand^k in hart ar not worþi to taste & see how sweit our lorde is, how sweit þe heght^t of contemplacioñ. ¶ Truly ilk man contemplatyfe lufes solitarines, þat more feruent & ofstar þat he of no man is lettyd in his desires may be vsyd. ¶ Qwen it is knownn þerfor þat lyfe contemplatyfe is worþiar & needfular þen actife lyfe, & aH contemplatyfe be godis meuyngc solitary lyfe lufand & for swetnes of contemplacioñ ar feruent, namly in lufe: It semys þat solitary men, with gyft^s of contemplacioñ raisyd, ar he & tochis þe heest parfeccioñ, bot if it happyn [sum] be in slike state þat þa hane evyn þe heght of contemplatyfe lyfe & zit þa eees not þe prechur office to fulfyH: / þis odyr solitary in contemplacion hiest, onely givyn to godly þingis, not to nede of þer neghburs, In þis þa passe in like degréis þat for prechynge [þai] ar worþi a crowne. Truly a man verray contemplatyfe with so greet desire is set in-to þe light vnsene, þat oft-tymes as a foyH or vnewys of men he is demyd—& þat is for his mynde in cristi's lufe seet inflawmyd, his bodily berynge playnly chaungis & his body also departand fro aH erthly warkis godis chylde it makis als man owt of mynde. ¶ þus truly qwhils þe saule in endles¹ myrrh of lufe gedyrs aH þe selff, with-haldand þe self inward, it flowes not forward to seike bodily likynge. And for it is fed with likand inward luste, it is no merueH þof it say syghand^k: // ¶ ‘Qwho saH gif me þe, my broþer, þat I maye fynde þe forth & kysse þe?’ þat is to say, lawsyd fro þe flesch I may be worþi to fynde þe, & seand 24 þe face to face with-outen end with þe be Ioynyd, and now man me despysye. // ¶ A deuoute saule gyfyn to lyfe contemplatyfe, ful-fyld^k with lufe everlastinge, aH vaynglory of þis warld^k despisyis & onely in ihesu Ioyand couets to be lowsyd; / ¶ sfor qwhy of þis þat sauers & lufis þis warld^k, not heuyn, it is despisyd, & greuuusly longis in lufe & gretely desyres with þe lufly companys of aungels to be givyn to Ioy þat þe wardly aduersite may not noy. / ¶ No-þinge more profetabiH, no-þinge meriar þen grace of contemplacione, 32 þat lyftis vs fro þis lawe & to god offyrs. ¶ Qwhat is grace [of contemplacion] bot begynnynge of Ioy? qwhat is parfitenes of Ioy bot grace confermyd? In qwhilk to vs is kept a IoyfuH hap & happy ioy, a gloriouſ endlesnes & enerlastyng ioy, with sayntis to 36 lyfe & dweH with aungels, / And þat þat is abowne aH þinge, god truly to knaw, parfitely to lufe, in schynynge of his maieste to se, & with wondirfuH IoyfuH songe & melody hym endlesly to loyse,

¹ o struck out before endles.

to qwhome be wyrship & ioy, with dedys of þankynge, in warld of
warldys. Amen.

to whom be
worship, joy,
and thanks-
giving for
ever.

¶ Thus endys þe xij chapetyrs of Richardle Hampole, in-to englyss
4 translate be ffirre Richard Misyn, to informacion of Cristyn
sauls. A° doⁱ Millimo cccc^{mo} xxxvij.

Here follows in a 17th century hand:—

Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus,
8 Theologus insignis, scripsit explanationes

in librum Job.

In Orationem Dominicam.

Elogium nominis Jesu.

In Symbola tria, Apostolicum,

De Incendio Amoris.

Ambrosianum, et Athana-

12 In Threnos Jeremiæ.

sianum. Claruit Anno Do-

Regulam bene Viuendi.

mini 1430.

Expositiones in Canticas Pro-
phetarum, Esaiæ, Ezechielis,

Josias Simlerus ita habet in
sua Bibliotheca.

16 Annæ matris Samuelis,
Moysi, Abacuc, Danielis,
Zachariæ, Mariae, Simeonis.

NOTE.

p. 48, l. 40. *meetbuyrd*, meat-board, tray, litter; Vulgate *ferculum*, 'A barrow, litter, bier (for carrying the spoils, the images of the gods, &c., in public processions).'—White.

The Wycliffite versions give the *Song of Solomon* iii. 10, thus (ed. 1850, iii. 76):—

A chaser King Salomon made to hym,
of the trees of Liban ; his pileris he made
siluerene, the lenyng place goldene, the
stejng vp purper; the middes he enourni-
ede with charite, for the doȝtris of
Jerusalem.

Kyng Salamon‡ made to hym a seete,
of the trees of Liban ; he made the pilers
thereof of siluer ; *he made* a goldun
restyng place, a stiying of purpur ; and
he arayede the myddil thingis with
charite, for the douȝtris of Jerusalem.

‡ *Kyng Salomon*; that is, God a king to ȝou, specialy in the ȝyuyng of lawe.
a golden resting place; that is, the propiciatorie, that was the seete of God, was al
of pure gold. *stiying of purpur*; that is, a veil of purpur hanginge bitwixe the
pileris, and was reisid vp, whanne me entride in to the hooly of hooli places. *the*
myddil thingis with charite; for in the hooli of hooli places on the pavement was
the arke of testament, with the tablis of lawe, and manna, and the ȝerde of Aaron,
that weren signes of Goddis charite to the puple. *Lire here.* C.

GLOSSARY.

<i>abilland</i> , making able or fit [habilis], 84/12.	<i>begone</i> , begun, 83/38.
<i>aboune, abowne</i> , above.	<i>begrace</i> = by grace, 100/25.
<i>abydes</i> , (cp. habidys, 79/31), 100/4.	<i>behestyd</i> [O.E. behātan], promised, 117/26.
<i>adred</i> [O.E. andräadan], dread, 97/3.	<i>behigght</i> , promised, 67/27.
<i>adyll</i> , earn, gain [O.N. öðlask > oðal, property], 19/34, 86/15.	<i>beldes</i> [O.E. bældan], encourage, 11/21.
<i>after</i> , according to, 16/25 <i>et passim</i> .	<i>beylded</i> , builded, 78/10.
<i>aight</i> , eighth, 105/12.	<i>blabyrar</i> , blabber, 96/21.
<i>aight</i> , impers. = behoves, 16/28.	<i>blekyd</i> , blackened, 107/25.
<i>all onely</i> , alone, 81/13.	<i>blistuess</i> , blessedness, 88/24.
<i>and, ande</i> , an = if.	<i>bllys</i> , bless, 35/37.
<i>ane</i> , an eye, 115/1. See <i>nee</i> .	<i>bolnand</i> , swelling.
<i>anens</i> , concerning, towards.	<i>bolnes</i> , swells, 11/22 ; <i>bolnis</i> (2nd sing.), 27/20.
<i>anoytt</i> = <i>anoynt</i> , anointed, 90/1.	<i>borde</i> , board, shield, 121/16.
<i>aostyll</i> , apostle, 94/35. Cp. 122/7.	<i>borionand</i> , budding, 32/39. See <i>burionyng</i> .
<i>apon</i> , upon, 88/38, 95/21.	<i>bot if</i> = except, 3/29 <i>et passim</i> .
<i>arme</i> , [O.E. earmðe], misery.	<i>bowyd</i> [O.E. bugan], bent, inclined, 90/7.
<i>arrid</i> [Dan. arrighed], wickedness, 73/28.	<i>boystns</i> , rude, ignorant, 3/24.
<i>asethe</i> , sb. reconciliation, 1/2 [O.E. sæd, E.M.E. assyth].	<i>boystnes</i> , foolishness, 77/6.
Cp. "And who so harmes any man in his nede	<i>brynuynge</i> , burning, 2/13.
Sal noȝt be safe, bot he make asseth at his power."	<i>bune</i> , bound, 23/23, usually <i>bun</i> .
<i>Cas. of Love.</i>	<i>burde</i> , board, table, 95/23.
<i>aseyth</i> , 67/26. See <i>asethe</i> .	<i>burionyng</i> [O.F. burjoner], budding, 5/2.
<i>asownd</i> , a sound, 71/40.	<i>bus</i> [behowes, behoues], behoves, 107/3.
<i>at, þat</i> , 97/2.	<i>byd</i> , bide, abide, 123/21.
<i>audyr</i> , <i>aydere</i> , pron. either (as conj. usually <i>owdyr</i> , 18/21).	<i>brysyd</i> , by metath. = <i>brysyd</i> [O.E. brysan], bruised.
<i>auntyr</i> , adventure.	<i>bwne</i> (see <i>bun</i>), 44/36.
<i>avotre</i> , adultery [O.F. avontrie], 95/3.	<i>caff</i> , chaff, 18/6.
<i>auysyd</i> , planned, avised, 99/34.	<i>castis</i> = chastise, 94/21.
<i>aw</i> , v. ought, 105/25.	<i>casy</i> , chances, accidents, 117/36.
<i>awter</i> , altar, 123/13.	<i>cese</i> , cease, 53/6.
<i>ayth</i> , empty [O.E. eaȝe], 27/14.	<i>cetys</i> , cities, 79/34.
<i>be</i> , usu. prep. = <i>by</i> .	<i>challengis</i> , 126/14.
<i>beeld</i> , build, 116/24.	<i>chales</i> , chalice.
<i>begiell</i> , beguile, 63/9.	<i>chargh</i> , charge, 1/27.
	<i>chesys</i> , chooses, 29/20.
	<i>chinche</i> , a niggard, 24/25. Cp. 108/14.

chosynne, 31/26.
chynches. See *chinchis*.
clad, clad, 2/24.
clothing, clothing, outward show, 83/15.
comfort, pt. comforted, 10/27.
conforth, sb. comfort, 78/37.
commounite = *commounite*, fellowship, 56/19.
comon, v. a. share, hold in common, 42/6.
contagiuste = *contagiosity*, 83/7. Cp. Lydg. *Chron. Troy*, v. 36.
covety, covetousness, 111/22.
coyll, coal, 98/29.
cownforthid, comforted, 119/2.
couth, cuf = could, 82/29.
cum, know, 14/29.
curiuste, curiosity, 1/3.
custyn, p.p. castin = cast, 101/21.
dampnede, damned, 86/3.
davens, dance, 102/9.
dede, death, 10/5 *et passim*.
dedely, mortal, 43/19.
dedlymes, mortality.
deed, death.
delis [O.F. *délice*], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
departyd, cut off entirely, 87/25. Cp. 98/21.
desaytis, deceits, 121/9.
destinct, divided, 105/2.
denonte, devoted.
dervens, divines, 3/23.
deyd, deed, 83/15, 111/37.
disparischyd, dispersed, 100/21.
dispoyte, dispute [cp. *dispute Myre*, Instructions for P.P. 673].
ditis, ditties, 79/25.
donyrnare, lower down, 20/23.
dowe, dove, 89/37.
doyme, doom, 43/28.
doyne, done.
drees, draw [O.E. *dragan*, 106/18].
dressyd, addressed, 113/2.
drew, drew, 83/30.
due, due, 128/25.
dyte, poem, verse [O.F. *dicté*], 88/19.
dyttis, ditties, 81/5.
dyvers, a different thing, 86/12.
ee, eye, 23/8.
eghen, eyen = eyes. Cp. *eyne*, 106/34, eyn, 106/37.
elsquer = elsewhere, 73/18.
ely = *erþly*, 41/2, 44/20. Cp. MS. fac.

emnyly [O.E. *efen*, *emn* = equal], equally, 84/14. More probably for *emnyly* = hostilely. Cp. *enmili*, *Wiel*, 2 Mace. xiv. 11; we have *enynlyke*, 87/13.
emproure, Emperor, 38/29. Cp. 104/6.
enpyrd, take pride in, 111/24.
er, or, 9/12. Cp. *ner*.
erandis, business, 106/27.
eris, ears.
es, er = are, 82/26.
fagiars, flatterers [O.E. *fægnian* = to flatter], 20/30.
fagyd, flattered, 22/6.
farves, fairness, 72/31.
fault, be found wanting, 45/40.
fela, fellow, partner.
feluly, in fellowship, 92/38.
feland, feeling, 82/17. Cp. *feyll*, 86/20.
felischyp, fellowship, 88/31.
felo, follow. Cp. *below*, 115/18.
feloandly, 33/16, accordingly.
fenar, feigner, 114/12. Cp. *feyn*, 107/20.
fende = fiend, 6/7, usually *feynd*. Cp. 115/17.
fenyd, feigned.
fenys, feigns.
ferid, made to fear, 27/31.
festynd, 16/17, fastened.
fetyr, fetter, 25/14.
feyd, fed, 71/22.
filis, defiles.
filouynge, following, 2/4.
filowande, following, 89/1.
flyd, defiled, 41/5, 90/15.
flaw [O.E. *fleogan*], fly, 100/15.
flawm, flume, 98/32.
flayr [O.E. *flair*], 40/20.
flitynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, found, 69/10.
fonnyd, tried. O.E. *fandian*, 35/30.
for þam, because.
forþink, repent, 11/12.
forþinkynge, repenting, 106/5.
foyd, food, 90/14.
fonele, foul.
freell, frail, 122/5.
frenes, freeness, 31/17.
fretynge, gnawing, 109/20.
freylte, frailty.
freyt, fret, 92/9.
fro, often = on account of, because of.
fulfare, ? = full fair, 42/29.
fun, found, 14/19.

fyil, defile, 41/5.
fyllo, follow, 109/32. Cp. 109/33.

gar, make, 84/35.
gaycall, call back, 82/25.
gaynaby, redeem, 16/16.
gaynbyer, Redeemer, 5/35, 12/2.
gaymes, gayness, 97/4.
gaynsays, refuses, 94/12.
gedyrynge, gathering.
zee, honour [O.E. gean = to favour], 76/14.
geet, get, 118/14.
zeme, care [O.N. gaum], 89/33.
generally, universally, 85/16.
zernyd, yearned, 80/32.
gettis, begets, 14/14.
gnayste [O.N. gneista], gnash, rage, 109/37.
gouyrnd, governed, 82/10.
gras, grace, 109/8, 86/29 (but *grace*, 86/31).
grane, dig, 68/13.
gre [O.F. gré], gradus, step, 62/3.
gretynge [O.E. grētan], weeping, 97/25.
grevous, grievous, 17/15.
grevys, griefs, 17/12, 84/6.
greym, green, 112/26.
groc, grumble, 20/38, 116/13.
grochynge, 35/25.
groundly, deep, profound, 23/1.
gruche. See *groch*, 69/19.
gwynys [O.E. gewuna], habits, 119/15.
gyff, give, 79/31.
gyl, guile, 92/19.
gylls, guileless, 86/40.
gywyn, given, 96/3.

habidys, abides [ep. 100/4], 79/31.
habundance, 2/10.
habyde, abide, 82/35 [but *abydynge*, 84/9, 108/30, and *abydis*, 84/11].
hals, hail, praise [O.E. hælsian], 78/7.
halsyng, supplication, 76/40.
halyd [O.E. heliolian], dragged, 83/30.
happis, happiness, 80/17.
hard, heard, 99/28.
hatyde, heated, 79/38.
haull, whole, 12/29.
hay, have, 120/31.
hayer, hair, 6/9.
he, high [O.E. heh, heah], 6/34; *hee*, 12/31.
hear, higher, 69/21, 114/21. Cp. 120/8.
heel, health, 42/34.

highe [see *he*], 33/7.
henes, highness, 71/10.
henyly, heavenly, 12/32.
here, hair, 94/36.
heuy, grieve, 117/39 *et passim*.
heyl [see *heel*], 102/15.
heyll, hell, 92/30.
hole, whole, complete, 112/7.
holy, wholly.
honeste, honour, dignity, 94/37, 114/11.
honyly, honey-sweet.
houys [M.D. hoven], tarries, 86/23.
houvr, hour. See *owre*, 83/2.
hoype, hope, 78/25.
hugisly, hugely, greatly, 30/38.
hugly. See *hugisly*, 47/8.
hy, v. haste, 82/29; past tense *hyde*, 102/8.
hy, sb. haste, activity, 76/31.
hyar, higher, 87/1. Cf. *hear*.
hy. See *he*, 33/8.
hyde, hidden, 127/17.

japis, trifles, 31/11, 66/5.
ilkon, each one, 49/12. Cp. 92/17, 120/26.
indepartyd, inseparable, 123/32.
inhere, inner, 77/3.
inhir, inner, 79/37.
inhirliest, innermost, 118/28.
inhirly, innerly, 39/1.
inpugnacione, struggle, 96/7.
is, his, 128/10.
iunyd, joined, 23/24.

kelyd, cooled, 62/15.
kelys, cools, 88/26.
knawynt [for *knawing*], 103/21.
kunde, past t. of *con*, to know, 3/26.
kynde, nature, 41/8, 86/8.

laghys, laughs [O.E. lilihan], 7/29.
laghyst, lowest [O.N. lägr], 8/21.
laive, law, low.
lawse, loosen, 118/16.
leefful, lawful, 26/31.
lefingye, leaving, ceasing, 10/14.
lefull, lawful,
leghes, lies, tells lies, 9/35 [O.E. leogan. Cp. *Orm. 4907*].
leman, leof-man, dear one, beloved, 12/26, 82/33.
lengthyd, 88/15. Cf. *strengthyd*.
lese, lose, 3/2.
lesun, lesson, reading [O.F. leçon], 1/18.
lettyngue, hindrance, 73/25.

letwary, electuary, 7/12, 19/11, 85/3.
liggis, lies.
likymgly, gladly, 82/20.
longis, belongs, 19/25, 93/21, 112/6.
loueynge, praise, 1/13 [O.E. *lofang*, probably influenced by O.F. *loange*].
louyngē. See *loueynge*.
lychurs, lechers, 24/11.
lyeur, liquor, 82/36.
lygge, lie, 82/16.
lyght, adj. light, slight; *lyght gretnes of gyftis* = few gifts, 88/6.
lykand, inclination.
made, mad, 89/26.
males, malice, 67/23, 89/24; *malesse*, 118/1.
mane, man, 20/1.
marghty, mighty [cp. *mahtis*, *Orm.*; O.N. *máttugr*], 75/23.
marygh, marrow, 77/3.
meetnyrd, meatboard, tray, 48/40.
mekand þame-self, humbling themselves, 120/38.
mel, mallet, 47/7.
mellyd [O.F. *mesler*, medler]. mix, 93/1.
mengzd, mingled, 18/11, 83/30. Cp. *mengis*, 98/9.
mennys, mens, 91/4.
mergh [O.E. *mearg*], marrow, 118/28. Cp. *marygh*.
meroly, as in a mirror, 128/28.
metell = A.S. *mefel* = speech, 95/27.
mekid = made meek, 17/18.
meuyd, moved, 20/12 *et passim*.
meyldes, needless, 67/32.
meynl, moderately, 8/35.
miry, merry *passim*.
Ml, mille, 115/21.
mo, more, others, 1/3.
moistis, moisten (usually figurative).
moll, ? trouble, 90/3.
moltyn, molten, melted, 41/20 [liquefacta].
multyn, 45/22, 65/6. See *moltyn*.
myendly, mental, 128/27.
mynde = memoria, 95/20.
myndy, mindful, 98/15.
mynwyt, minute, 83/14.
myrthand, making merry, 10/17, 87/27.
myrthyd, made merry, 82/20.
nakkind, ? *nakkid*, 42/13, stripped naked [O.E. *nacodian* = to strip naked].
nar, nearer, 96/36; *nerre*, 85/25.

neddyrs, adders, 35/29, 89/22.
nee (*my nee* for *myn ee*), mine eye, 79/23;
a nee, an eye, 115/1.
nehand, nearly, 25/18.
ner, nor, 81/37. Cp. *er*, 9/12.
neore, were not, 25/24.
neyhand [A.S. *neah-hand*], 43/15.
no, oft. = nor.
nodyn, no *nodyn* = none other, 123/27.
nocht, not, 1/4.
noo, new, 129/6.
nodyn, neither, 19/8.
nother, neither, 19/27.
nowre (a nowre, an *owre*), an hour, 72/21, 106/33. See *owre*, *houre*.
noy [for *uni*], hurt, 57/18, 96/1, 116/16.
noyes, noise, 30/24.
nyggytd, passed the night, 46/29.
new, new, 94/33.
newlte, novelty, 95/6.
o, one, 110/22, 115/17.
obak, aback.
odir, odour, 90/35.
odyr, other, others, 21/38.
oft sythes = often times, 8/35.
on, one, 41/28, 110/13.
onhede, *onhed* [O.E. *anhad*], one-head, oneness, 41/23, 41/30.
omed, 98/24. See *onhede*.
or, before, 2/17, 83/31, 129/28.
orgonly, belonging to an organ, 103/19.
os, as (cp. *als passim*), 42/20?
our, prefix = over, 20/13. Cp. 20/14.
owre, hour, 105/27.
owrgacher, 46/1.
outrays, outrages, 80/2.

parischyd, perished, 88/36.
party, side, part, 89/8.
partymge, division, 96/3.
perlius, perilous, 92/22.
pess, peace, 84/6.
pite, pity.
pithily, thoroughly, 106/28.
playly, pleasant, 85/7.
pleyn [O.F. *plaindre*], complain, 92/29.
potand, putting, 93/10.
powry, purge, 115/20.
poyr, poor (*passim*, but cp. 109/32).
prays, pray, 47/27 (sometimes = *praise*).
presond, imprisoned, 76/15.
privetis, privacy.
profet, profess, 82/2.
profand, those who profess, 129/16.

prykis, urges, 78/36.
pythely, 98/20. See *pithily*.

qwarto, whereto, wherefore, 96/16.
qwhikestly, most quickly, 94/11.
qwyklyar, more quickly, 77/28.

rachell [O.E. recels], incense, 127/10.
renys, reins, kidneys, 123/13.
reparayld [O.F. repaireiller], repaired, restored.
reparells, repair, prepare, 115/21.
repreife, reproof, 88/30.
repreynd, reproved.
rewl, rule, 105/6.
reyk [O.E. rec; O.N. reykr], smoke.
rist, rest, 21/9.
rorynge, roaring, 89/36.
rotyd, rooted, 42/29.
rotys [O.E. rotian], rorts, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.

sad, serious, 2/1.
salmyns, psalms.
sam, together, 92/39.
samne [O.N. saman], together, 78/20.
saryf, serve, 124/19. Cp. *sarif* (passim).
sauyr, savour, 89/28; *savir*, 126/30.
sawtre, psalter.
scars, scarce, sparing, 113/21.
schadois, shadows, 103/19.
schamyd, shamed, 77/21.
sched, cast down, 83/36.
scomfett, 84/7.
scrith, turn, turn aside, 7/23. [O.E. scriðan, wander]. Cp. 19/20.
scripinge, riches *scripinge* = loss of riches, 92/3.
scrithymg, erring, 49/28.
scrythand, turning aside.
scumfetis, discomfits, 39/27.
scumfetore, conqueror, 84/8.
sell = sail away [A.S. seglian] (a trans. of Lat. defluit, *Ps. i. 3*), 112/29.
sekyr, secure, 3/10.
sene, since, 91/18.
seruandis, servants, 101/29.
sessys, ceases, 8/37.
setys, seats, 90/6.
seyk, v. seek, 91/34.
seyk, adj. sick, 90/12.
seyknes [O.E. seocnes], sickness, 65/36.
seys, sees, 82/27.
slee, slay, 84/2.

slek, slake, destroy, 118/1.
slenyth, sloth, 23/18.
slike, such, 45/38.
slikon, such a one, 26/39.
slokyns, destroy, 90/23.
sloknyd, destroyed, 45/37.
slyk, such, 45/27.
slyke, *slike*. See *slyk*.
slykone, such a one.
snyb [Dan. snibbe], snub, 95/7.
sogett [O.F. sognet, sogiet], subject, 52/14, 79/20.
sorois, sorrows, 99/20.
soris, for *soris* or *sorois*, 115/33.
sotelte, subtlety, 74/21.
soundly, adj. making a sound, 40/16.
soyr, sore, 78/13.
spar [O.E. sparrian], bar, bolt, 7/28, 16/31; enclose, cover, 75/31; shutest, 126/33.
sparpilngis, flutterings, 110/13.
sparryll [O.F. esparceillier = répandre], scatter, 14/6, 24/23.
spisyd, despised, 44/19.
stabyls, fixes, 81/13.
stedfanes, steadfastness, 91/8.
strange, strong, 117/13.
strenghtyd, strengthened, 84/13.
strenyd [O.F. estreindu], constrained, 101/9.
stres, force, 90/22.
strynes, strifes, 31/32.
strynys, strifes, 43/8.
sturbelans, disturbance, 50/27. See *sturbyld*.
sturbyld [Low Lat. sturbulare], distressed, 80/8.
sugett, 117/11. See *sogett*.
sune, son, 65/3.
sweltis [O.E. sweltan], die, 93/13.
swis [O.F. sewir], suc, pursue, 84/15.
swne [= O.E. sunne] = sun, 88/39.
syeth [O.E. siþe, O.N. sigþr], scythe, 78/13.
sykyr, sure, safe.
sykyrnes, safety, surely, 96/12.
syon, Zion, 125/7.

taghtt, taught, 117/36.
tagyth, taught, 70/26. Cp. *comforth*.
tane, taken, 86/13.
te, scribe's error for *to*, 125/32.
tempyd, tempted, 27/17.
tent [O.F. tenter], try, 92/22.
tenys, scribe's error for *terys*, tears, 97/34.

teyt [O.E. *tyhtan*], persuade, teach. Cp. *teſt*, Wm. of Shoreham, p. 97 (Percy Soc.). ? think, cp. *tīſt* (S.r Gawain, l. 2483).

þat toþer, the other, 91/18.

thirled, pierced, 3/13; *þirlyd*, 99/12.

þirland, 32/27.

þorow, through, 79/32.

þoythis [O.E. *þoht*], thoughts, 12/29, 23/9, 90/11. Cp. *þohtis*, 79/40.

thyne, thin, 70/21.

till, to, 87/29.

to, till, 78/19, 79/31, 117/13.

todyr, *þe todyr*, the other, 86/7.

too, two, 85/12, 101/17.

too, to, 93/7, 120/18.

toyme [O.E. *tom*], free from, empty, 76/7.

turmentry, torment, 17/34, 18/20.

twynys, tunes, 73/20.

tynn, vexation [cp. A.S. *tynan*, teonan = vex; Icel. *tyna* = to lose]. 70/13.

vastyd, 119/24.

vg [O.N. *uggr*], fear, 43/18.

vg, v. [O.N. *ugga*], abominator, 122/4.

wisse, vice, 108/17. See *wisse*.

vmbelappyd, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.

vmbesett, p.p. [O.E. *ȝimbessettan*], surrounded, 66/31.

rmbraydis, reproaches, 25/16.

rnbe, be non-existent, cease, 122/9.

rnbeingis, death, 84/20.

rnbyrsyd, 82/4. See *bjrsyd*.

underlowt [O.E. *underlütan*], submissive, 117/11.

vndyrfeytt, under the feet, 74/38.

vnes, unease, distress, 10/36.

engendryd, not engendered, 84/3.

vnlefull, unlawful, 43/12.

vnlowsyd, unloosed, 78/12.

vunedefull, not deserving reward, 93/5.

vneþ, *vneith*, scarcely, 23/37.

enneth [O.E. *unēaþe*], scarcely, 6/21.

ennethis. See *vneþ*, 71/13.

vrenre, be deposed, be powerless, 122/9.

vnslokynl, unsaked, 97/12.

enþanke, displeasure, 92/11.

ento, until, 43/35.

entrowyd, unbeneved, unheard of, 126/25.

envytt, foolishness, 77/6.

voding, voiding, 32/39.

voyde, void, to go *voyde* = *vagari*, 111/34.

vppymare, higher up, 20/23.

up so down, upside down.

vsyd, experienced, 121/11.

vsynge, practising, 117/12.

wamentyng, groaning, 88/12.

war, ware, 25/37.

wardly, for *wardly* = worldly.

warld, in warld of *warldis* = for ever and ever, 104/6.

wardy [O.E. *warian*], cursed, 107/31.

waytyngis, watchings.

welcheryd, well cheered, 89/5.

welkyd, faded, 95/12.

werus, 124/25, wearies. Cp. *sorus*.

whatkyns [qualem], what kind, 14/33; *qwhatkyns*, 24/4.

whikly, quickly, to the quick, 78/32.

wisse, sb. vice, 114/2. Cp. *wisse*.

wisse, adj. wise, 113/21.

wochyd-safe, vouchsafed, 37/13.

wodar, madder, 89/37.

wode, mad, 20/20, 39/33, 89/26.

wodnes, madness, 90/5.

wonedyd, wounded, 78/24.

wrethis, wraths, 117/34.

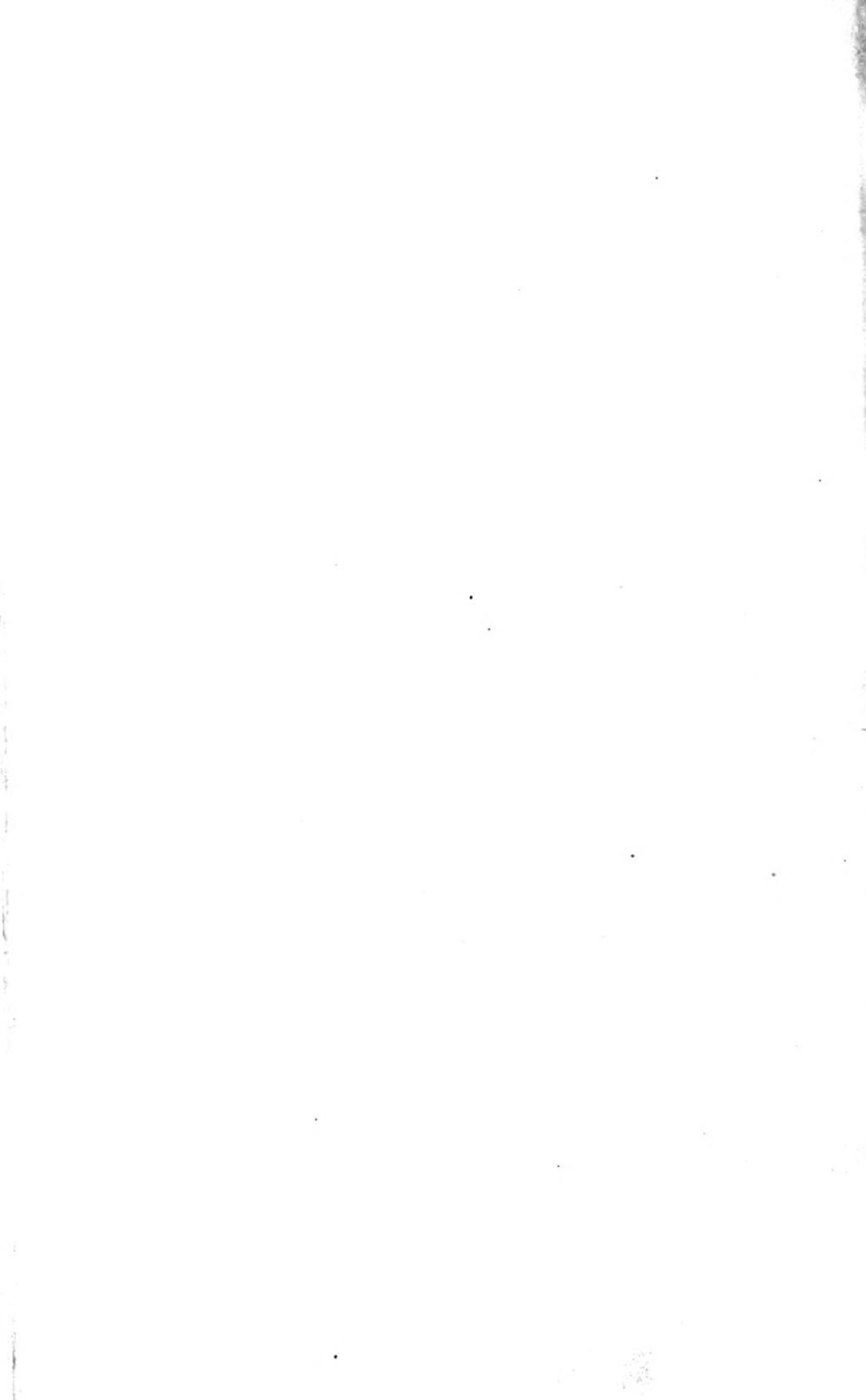
wroght kyudes, created beings, 126/3.

wyen, wine, 124/17.

ympnis, for *hympnis*, hymns, 38/28.

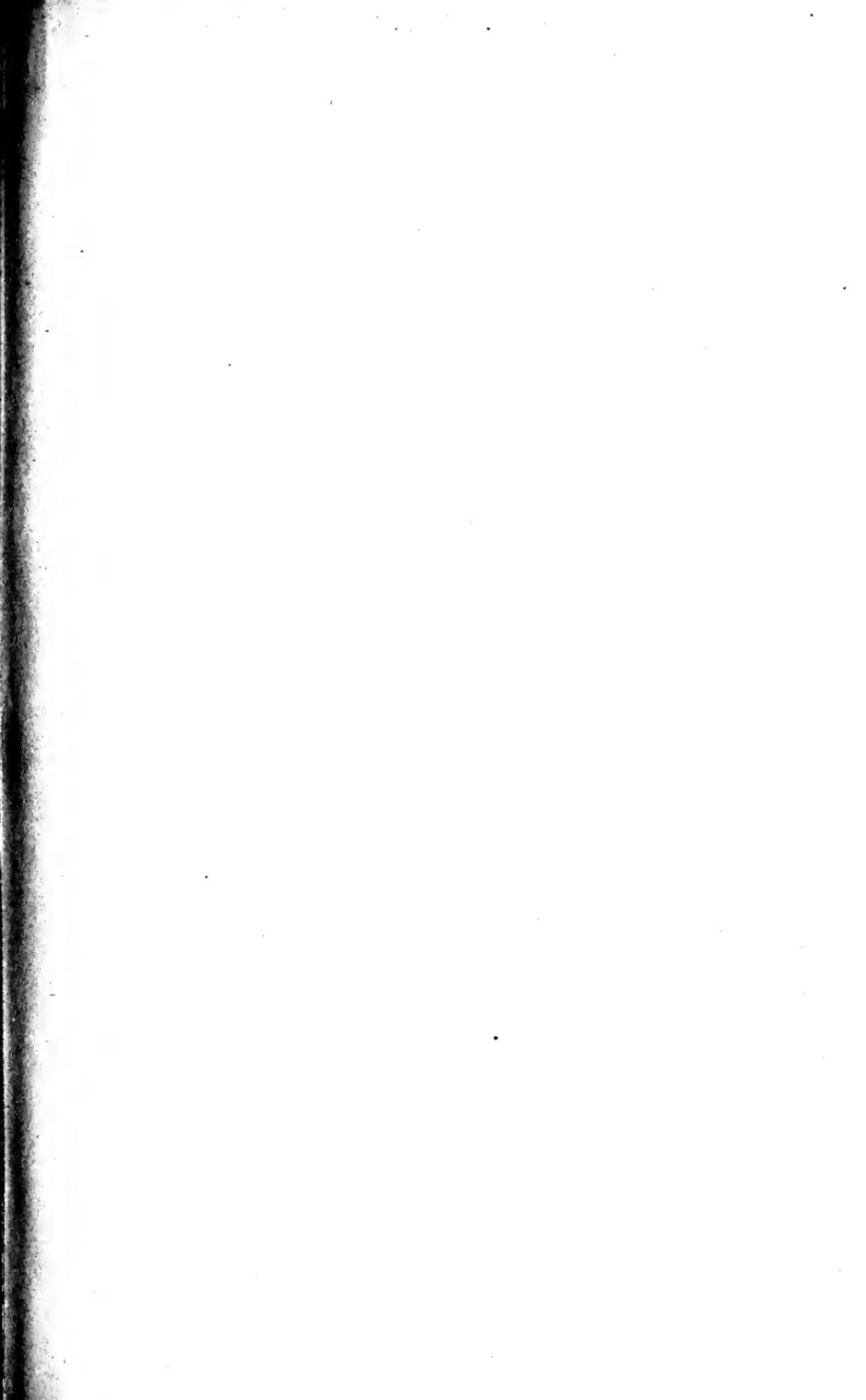
ypocrite, hypocrite, 114/13.











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